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THE LANGUAGE, MYTHOLOGY, AND GEOGRAPHICAL NOMENCLATURE OF JAPAN VIEWED IN THE LIGHT OF AINO STUDIES.

BY

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INCLUDING

"AN AINU GRAMMAR,"

BY

JOHN BATCHELOR,

CHURCH MISSIONARY SOCIETY;

AND

A CATALOGUE OF BOOKS RELATING TO YEZO AND THE AINOS.

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NOTE.

In giving this work to the press, the author begs to thank Marquis TOKUGAWA, Marquis MATSUMAE, and the officials connected with the libraries of various public departments, both in Tōkyō and in the Island of Yezo, for the kind manner in which they have assisted him in his search after books treating of Yezo and the Ainos. To Mr. NAGATA HŌSEI, one of the most assiduous and successful students of the Aino tongue, he is indebted for many valuable suggestions with regard to the Aino etymology of Japanese place-names.

Tōkyō, Christmas, 1886.

THE LANGUAGE, MYTHOLOGY, AND GEOGRAPHICAL NOMENCLATURE OF JAPAN, VIEWED IN THE LIGHT OF AINO STUDIES.

If little is generally known either in Japan or in Europe concerning the natives of Yezo, the reason must be sought in the remoteness of the subject from topics of general interest. There is no lack of books dealing with the Hairy Ainos. Dr. Scheube has weighed and measured them. The Chevalier Heinrich von Siebold has beautifully pourtrayed their utensils. Miss Bird has described their customs in her picturesque style. Before the time of these foreign travellers, men like Mogami, Mamiya, and Matsuura had recorded in print their experiences of travel in every accessible portion of the island. Other Japanese had described Aino manners, Aino superstitions and traditions. At least one Catholic missionary had penetrated into Yezo as early as the year 1617. Indeed, the Jesuit Father Froes had indicated, if not clearly asserted, the existence of the Ainos in a work published A.D. 1574. The catalogue of Japanese and European books on the subject, appended to the present Memoir, includes several hundreds of titles; and there doubtless still remain many others to be unearthed from the dust of old-fashioned libraries.

It seems somewhat strange that all investigators should hitherto (if such an expression be permitted) have contented themselves with looking their subject full in the face, when the profile or the back view would have had so much to tell. Aino customs are primitive enough. A picture of them is soon finished. Probably those only who have themselves stepped out of the circle of civilization into squalid hamlets where no one reads or writes, no one bathes, no one knows his own age, no one has ever tasted so much as a few crumbs from the rich feast of European thought, can realize the appalling simplicity of savage life. But those savage or barbarous tribes, who live in contact with more highly cultivated communities, may often interest us by their bearing on those communities as well as by their own intrinsic peculiarities. The object of the

following pages is, by comparing the language and mythology of the Ainos with the language and mythology of the early Japanese, to ascertain what sort of relationship, if any, exists between the two races, and to shed light on the obscure problem of the nature of the population of the Japanese Archipelago during late prehistoric times. Thus may be made a beginning to that series of linguistic comparisons, which is indicated by Dr. von Schrenck, in his monumental work on Amur-Land, as the surest key for the unlocking of the mysteries of racial affinity and race-migrations in this portion of Asia.

I.

The Aino language has hitherto stood outside the pale of philology. Foreign writers, from Titsingh and Dawydof downwards, have mostly contented themselves with collecting lists of words. Even the Japanese, whose acquaintance with the Ainos dates from the dawn of their own history, have done little more than collect words, sentences, and a few specimens of such scanty unwritten literature as the Ainos possess in the shape of rude songs, together with translations of certain Japanese edicts.

The first regular attempt at submitting the language to a grammatical analysis was that made by Dr. A. Pfizmaier of Vienna, who, in the year 1851, published a work in a hundred and ten pages octavo, entitled "*Untersuchungen über den Bau der Aino-Sprache.*" Considering that this grammar was founded on little else than one imperfectly printed Japanese vocabulary, the "*Moshiogusa*," the results obtained by the Austrian *savant* are truly marvellous. One only regrets, when perusing it, that a fraction of the vast trouble taken in collating each passage, comparing each word, noting each apparent grammatical phenomenon, should not have been devoted to a journey to Aino-land itself, where a few months' converse with the natives would have abridged the labour of years,—would indeed not only have abridged the labour, but have rendered the result so much more trustworthy. As it is, Dr. Pfizmaier's "*Untersuchungen*" are rather a monument of learned industry, than a guide calculated to lead the student safely to his journey's end. The circumstances under which Dr. Pfizmaier worked were such as to render success impossible.

Many years later, in 1883, Professor J. M. Dixon, then of the Tōkyō Engineering College, and now of the Imperial University of Japan, published in the "Chrysanthemum" magazine a sketch of Aino grammar founded partly on earlier European notices, partly on enquiries made by himself on the spot. Unfortunately, the results obtained by this conscientious worker were impaired to some extent by the want of that intimate acquaintance with Japanese, which, in the absence of a thorough practical knowledge of Aino itself, is the first condition of the successful investigation of any subject connected with the Island of Yezo.

At last the right man set to work in the right way, and a "Grammar of the Ainu* Language," by John Batchelor, Esq., of the Church Missionary Society, is the result. Mr. Batchelor's five years' intercourse with the Ainos in their own homes, and close study of the language as it falls from the lips of the people, enable him to speak with an authority belonging to no other investigator, unless it were Dobrotvorsky, who unfortunately wrote no grammar. For this reason, the present writer deemed himself fortunate to be admitted to Mr. Batchelor's intimacy at the very time when the "Ainu Grammar" was in course of preparation. He can, from the results of his own Aino studies, carried on under a variety of native teachers from different parts of Yezo, testify to the general correctness of Mr. Batchelor's views. He has therefore been glad to recommend the inclusion in the present volume of the work in question. It is one which must, for many years to come, continue to be the text-book for those Aino studies which it is the desire of the Imperial University of Japan to foster. We now await the publication of the Dictionary, which Mr. Batchelor promises for next year. When placed in possession of that, the student will have all his tools at hand.

So far as the traditions of the Ainos are concerned, short notices of them are to be found in various books, both Japanese and foreign. The best is that given by the compilers of the "*Ezo Fūzoku Isan.*" The present writer, during his intercourse with the Ainos in Yezo, went all over the ground again, interrogating the natives, but carefully abstaining from putting into their mouths anything which they did not spontaneously communicate. For leading questions are generally answered by barbarians, less in accordance with truth, than with that which they believe their interlocutor desires to hear. The result was to confirm most, but not all, of that which previous travellers had been told, and to add a large store of myths and fairy-tales hitherto not printed in any language. A selection of a few of the most representative of these is given in Section III. of the present Memoir.

II.

The first thing that must strike the student of the Aino language is its great apparent resemblance to Japanese. The phonetic system is nearly the same in both languages. The only marked difference lies in the fact that certain consonants, viz., *k, m, n, p, s, sh,* and *t* may terminate a syllable in Aino, whereas the more liquid Japanese tolerates only vowels and (in its modern form) the consonant *n* at the close of syllables. Even in such a matter as the dislike to

* *Ainu*, literally "man," is the name by which the Ainos designate themselves. Mr. Batchelor wishes to bring it into general use, as being the correct native form of the word. The present writer prefers, when writing English, to follow English usage, and to say "Aino," just as we say "Portuguese," not *Portugues*; "Hánover," not *Haunóver*. On such a point there should be complete individual liberty.

sonant consonants at the beginning of words, Aino agrees with Japanese and Korean. Like them, it prefers to begin its words with surds, which,—speaking generally,—become sonants only in compounds. In fact, it has what is familiar to Japanese students under the name of the system of the *"Nigori."* Thus:—

	Single Words.		Compounds.	
Japanese	*kane,*	"metal,"	*aka-gane,*	"red metal" ("copper").
	tera,	"temple,"	*furu-dera,*	"an old temple."
Aino	*kuru,*	"man,"	*sapa-ne-guru,*	"head-man."
	po,	"child,"	*okkai-bo,*	"male child."

In the construction of sentences, there is the same agreement. As in Japanese, so in Aino, the chief rule of syntax is that explanatory words precede the words which they define. Thus the adjective precedes the substantive, the adverb the verb, and secondary clauses the principal clause, while the verb of the principal clause rounds off the entire sentence. Surely such close correspondence of construction must point to a community of origin,—must it not? and must not Japanese and Aino belong to the same family of speech? The answer is that possibly they may, if the word "family" be taken in an unusually wide sense, in such a sense, for instance, as that which would class Aryan and Semitic together, because both the latter are inflected, because both denote by grammatical forms the categories of number and gender, and both make little, if any, distinction between the declension of nouns and that of adjectives. But as for the close and intimate resemblance between Japanese and Aino, which at first strikes the student, it vanishes as soon as the two languages are more carefully compared. The paradox of two races so strongly contrasted speaking related languages has no foundation in fact. The following are the most salient points of difference between Aino and Japanese:—

1.—Japanese has postpositions only. Aino, besides numerous postpositions, has also the two prepositions *e,* "to," "towards," and *o* "from;" thus: *E chup-pok-un chup ahun,* "The sun sets to the West." *O chup-ka-un chup hetuku,* "The sun rises from the East."

2.—The Aino postpositions are often used independently, in a manner quite foreign to Japanese idiom, thus: *Koro habo,* "His mother," more literally "Of [him] mother."—*Tan moshiri ka ta pakno utari inne utara isambe paskuru chironnup ne ruwe ne,* "The creatures *than which* there is nothing so numerous in this world are the crows and the foxes."

3.—Connected with the Aino use of prepositions, is that of formative prefixes. Thus the passive is obtained by prefixing *a* to the active, as *raige,* "to kill;" *a-raige,* "to be killed." A transitive or verbalizing force is conveyed by the prefix *e,* as *pirika,* "good;" *e-pirika,* "to be good to," *i.e.,* generally, "to benefit oneself"; *mik* "to bark," *e-mik,* "to bark at; *a-e-mik,* "to be barked at." The signification of verbs is sometimes intensified by means of the prefix *i,* as *nu,* "to hear;" *i-nu,* "to listen." All this is completely foreign to the

Japanese grammatical system, which denotes grammatical relations by means of suffixes exclusively.

4.—The Aino passive has been mentioned incidentally under the preceding heading. Note that it is a true passive, like that of European languages,—not a form corresponding (as does the so-called Japanese passive) to such English locutions as "to *get* killed," "to *get* laughed at." In fact, the habit of looking at all actions from an active point of view is one of the characteristics of Japanese thought, as expressed in the forms of Japanese grammar. By the Ainos, on the other hand, the passive is used more continually even than in English, although the abundant use of the passive is one of the features distinguishing English from all other Aryan tongues. Thus an Aino will say *Ene a-kari ka isam,* "There is nothing to be done," literally "Thus to-be-done-thing even is-not," where a Japanese would say *Shi-kata ga nai,* literally "There is not a way to do." Again, such a sentence as "In any case you must go viâ Sapporo," would be in Aino *Neun neyakka Satporo a-kush,* literally, "In any case Sapporo is-traversed." In Japanese it would be hard to turn such phrases passively at all. Much less would any such passives ever be employed either in literature or in the colloquial.

5.—Aino has great numbers of reflective verbs formed from transitives by means of the prefix *yai,* "self." Thus *yai-erampoken,* "to be sorry for oneself," i.e., "to be disappointed"; *yai-raige,* "to commit suicide"; *yai-kopuntek,* "to be glad" (conf. *se réjouir* and similar reflectives in French). Japanese has no reflective verbs.

6.—Whereas in Japanese those numerous but rarely used words, which foreign students term personal pronouns, are in reality nothing but honorific and humble locutions, like the "thy servant" of Scripture, and such expressions as "Your Excellency," "Sire," etc., Aino has true pronouns. (*E* is "you"; *kani, ku* and *k'* are "I" in the following examples.) As a corollary to this, the Aino pronouns are used at every turn, like the pronouns of modern European languages, thus:—

E koro shike, "Your luggage."

Kani k'eraman, "I know;" more literally "*Moi je sais.*"

Satporo-kotan ta ohonno k'an kuni ku ramu yakun, ku koro iwange kuru ku tura wa k'ek koroka, iruka k'an kuni ku ramu kusu, ku sak no k'ek ruwe ne, "Had I known that I should stay so long in Sapporo, I would have brought my servant with me. But, as I thought I should be here only a short time, I came without one."

In Japanese, all these sentences would be expressed without the aid of a single word corresponding to a personal pronoun; thus:—

Go nimotsu, literally "August luggage."

Wakarimashita, literally "Have understood."

Kahodo nagaku Sapporo ni todomaru to shirimashita naraba, kerai wo

tsurete kuru hazu de arimashita ga, wazuka bakari orimashō to omoimashita mon' desu kara, tsurezu ni kimashita.

This last Japanese sentence is impossible to translate literally into our language, English (like Aino) idiom insisting on the constant iteration of personal pronouns, which in Japanese would be, not merely inelegant, but ridiculous and confusing.

7.—Some traces of the use of "case," as understood in Aryan grammar, exist in the Aino first personal pronoun. The declension is as follows:—

	NOMINATIVE.	OBJECTIVE.
Singular.	*ku*, "I."	*en*, "me."
Plural.	*chi*, "we."	*un* or *i*, "us."

Japanese is devoid of everything of this nature

8.—Some traces of a plural inflection are found in the conjugation of Aino verbs. Four Aino verbs turn singular *n* into plural *p*, viz:—

SINGULAR.	PLURAL.	ENGLISH.
ahun,	*ahup*,	"to enter,"
oashin,	*oaship*,	"to issue."
ran,	*rap*,	"to descend."
san,	*sap*,	"to descend."

In a few cases the *p* (or *b*) appears in a less regular manner. They are:—

heashi,	*heashpa*,	"to begin."
hechirasa,	*hechiraspa*,	"to blossom."
hopuni,	*hopumba*,	"to fly."

In the following instances, different verbs have been assigned by usage to a singular or plural acceptation:—

arapa,	*paye*,	"to go."
ek,	*ariki* (or *araki*),	"to come."

Probably further search would reveal the existence of more such plural forms.* Indeed, the Saghalien dialect, if we are to trust Dobrotvorsky as quoted in Pfizmaier's "*Erörterungen und Aufklärungen über Aino*," retains fragments of a plural formation in a few of its substantives as well. Thus *kema*, "foot;" *kemaki*, "feet;" *ima*, "tooth;" *imaki*, "teeth." Be this as it may, not only has Japanese no plural forms, whether inflectional or agglutinative, but the whole idea of grammatical number is as foreign to it as is that of person.

Thus far we have noted phenomena that occur in Aino, and are absent from Japanese. We now turn to such as are found in Japanese, but not in Aino, and observe that:—

9.—Japanese conjugates its verbs by means of agglutinated suffixes, which, in certain moods and tenses, combine so intimately with the root as to be indis-

*Mr. Batchelor adds to the list sing. *raige*, plur. *ronnu*, "to kill." But the present writer ventures to think that the difference is rather one of signification than of mere number, *raige* meaning "to kill," and *ronnu* "to massacre."

tinguishable from what are termed inflections in the Aryan tongues. Thus, from the root *ot* and the stem *otos*, "to drop," we have such conjugational forms as *otosu* the present, *otose* the imperative, *otoshi* the "indefinite form" (a sort of gerund or participle), where no analysis has hitherto succeeded in discovering the origin of the final vowels. In Aino there is nothing of this kind. Save in the rare cases mentioned under heading 8, the whole conjugation is managed by auxiliaries. The original verb never varies, excepting when *r* changes to *n* according to a general phonetic rule which affects all classes of words indiscriminately.

10.—A grammatical device, on which much of Japanese construction hinges, is the three-fold division (in the classical form of the language there is a fourth) of verbal and adjective forms into what are termed "attributive," "conclusive," and "indefinite." This system, which is peculiar and complicated, cannot well be elucidated without entering into details beyond the scope of the present Memoir. The curious in such matters are referred to pp. 39, 47, 86, and 94 of the present writer's "Simplified Grammar of Japanese" (Trübner & Co., London, 1886). Suffice it here to say, that each tense of the indicative mood of Japanese verbs and adjectives is inflected so as to point out the nature of its grammatical agreement with the other words of the sentence, and that one of the results of the system is the formation of immensely long sentences, all the clauses of which are mutually interdependent, in such wise that the bearing of any one verb or adjective as to tense and mood is not clinched until the final verb has come to round off the entire period. Of such distinctions of "attributive," "conclusive," etc., forms, Aino knows nothing. They are not represented even by the help of auxiliaries.

11.—The whole Japanese language, ancient and modern, written and colloquial, is saturated with the honorific spirit. In Japanese, honorifics supply to some extent the place of personal pronouns and of verbal inflections indicating person. Aino, on the contrary, has no honorifics, unless we give that name to such ordinary expressions of politeness as occur in every language.

12.—A rule of Japanese phonetics excludes the consonant *r* from the beginning of words.* In Aino no similar rule exists. Those who have most occupied themselves with the Japanese language, will probably be the readiest to regard the aversion to initial *r* as being, not the result of accident (if such an expression may be allowed), but truly a radical characteristic; for it is shared, not only by Korean, but by other apparently cognate tongues as far as India.

13.—Japanese constantly uses what (to adopt European terminology) may

* Those whose knowledge of Japanese is limited may be startled by this statement, taken in conjunction with the appearance of hundreds of words beginning with *r* in the pages of Dr. Hepburn's Dictionary. The explanation of the apparent contradiction is, that all such words are borrowed from the Chinese. In the latter language, the initial is *l*. But a very soft *r* is the nearest approach to *l* of which the Japanese vocal organs are capable. Thus Chinese *li* becomes Japanese *ri*, Chinese *liang* becomes Japanese *ryō*, etc.

be called genitives instead of nominatives. Thus, *Hito ga kuru*, literally "The coming of the man," for "The man comes." This is foreign to Aino habits of speech.

Passing on to further points of contrast between the two languages, we notice that :—

14.—Japanese and Aino treat the idea of negation differently. Aino uses an independent negative adverb *shomo* or *seenne*, which corresponds exactly to the English word "not." It also possesses a few curious negative verbs, such as *isam*, "not to be;" *uwa*, "not to know." In Japanese, on the contrary, the idea of negation is invariably expressed by conjugational forms. Each verb and adjective has a negative "voice," which goes through all the moods and tenses, just as Latin and Greek verbs have an inflected passive voice.

15.—The system of counting in the two languages is radically dissimilar. In discussing this point, we must of course set aside the Chinese system now current in Japan, and which, owing to its superior simplicity, is beginning to make its way even into Aino-land. The original Japanese system of counting consisted of independent words as far as the number ten. After ten, they said ten plus one, ten plus two, ten plus three, twenty plus one, thirty plus one, and so on up to hundreds, thousands, and myriads. In fact, the old Japanese numeration was not very unlike our own. The complicated nature of the Aino method of counting will only be properly appreciated by those who will very carefully peruse Mr. Batchelor's chapter on the subject. The salient points in it are the invariable prefixing of the smaller number to the larger, the mixture of a denary and a vigesimal system, the existence of a unit corresponding to our "score," and the absence of any unit higher than the score. The idea of such units as "hundred" and "thousand" is foreign to the Aino mind. They can say "five score" (100), and "ten taken away from six score" (110). But much higher than that, they cannot easily ascend. To take a concrete instance, if a man wishes to say that he is thirty-seven years of age, he must express himself thus:—"I am seven years, plus ten years from two score years (!)." Not only is the method of combining different numerals totally unlike in the two languages. The manner in which the elementary numerals up to "ten" were originally formed, is also quite dissimilar. In Japanese, as in some other languages of the North-East of Asia, the even numerals seem to have been obtained by altering the vowel of the odd numerals of which they are the doubles; thus:—

*hito,**	"one;"	*futa,*	"two."
mi,	"three;"	*mu,*	"six."
yo,	"four;"	*ya,*	"eight."
it(s)u,	"five;"	*to,*	"ten."

* *Hito* and *futa* probably stand for earlier *pito* and *puta*, where the correspondence is more apparent.

In Aino, on the other hand, the first four numerals *shine* (1), *tu* (2), *re* (3), *ine* (4), seem independent. *Ashikne* (5) is possibly "new four" *(ashiri ine)*. The next four numerals are obtained by a process of subtraction from the higher number "ten." Compare:—

ine, "four," with *iwan*, "six" (i.e. four from ten).
re, "three," with *arawan*, "seven" (i.e. three from ten).
tu, "two," with *tupesan*, "eight" (i.e. two from ten).
shine, one," with *shinepesan*, "nine" (i.e. one from ten).
wan, "ten."

There might be room for doubt as to the derivation of *iwan*, "six," and *arawan*, "seven," did they stand alone. Indeed, doubt is still permissible on their score. But *tupesan* is unquestionably "two *(tu)* things *(pe)* come down *(san)* [from ten]"; and *shinepesan* is as evidently "one thing come down [from ten]."

Besides the above fifteen salient points of difference between the Japanese and Aino linguistic systems, there are of course minor discrepancies. Several of the latter were caused by the adoption, centuries ago, into Japanese of Chinese modes of expression. To these no importance should be attributed; for they are (so to speak) inorganic.

It is just possible that scholars who are accustomed exclusively or chiefly to the study of the Aryan family of languages, whose looser structure allows of such wide divergences between the various members of the family, may fail to appreciate some of the differences between Japanese and Aino at their true value. But the Altaïst, knowing the iron rule which forces all the Tartar tongues into the same grammatical mould, however widely their vocabularies may be separated, will hold the opinion of fundamental want of connection between Japanese and Aino until very strong arguments shall have been brought forward on the other side. It may be sufficient here to quote a single fact, as showing that the Japanese characteristics touched on in the preceding pages are, not specific merely, but generic. It is that, on thirteen out of the fifteen points enumerated, there is absolute identity between Japanese and Korean, even down to so apparently trivial a linguistic habit as the dislike of initial *r*. Only in the treatment of negative expressions, and in that of the numerals, are there slight divergencies running through a general agreement. The grammatical solidarity of Japanese with Mongol and Manchu is almost as great.

There remain for explanation the points of similarity between Japanese and Aino adverted to at the beginning of this section. If the two languages are as fundamentally alien to each other as are the two races,—one smooth-faced and clever, the other sturdy, hairy, and stupid,—how are we to account for the adoption by both of the same construction of the sentence, and of nearly the same phonetic system? One is loath to have recourse to the hypothesis of a fortuitous coincidence. Possibly, underlying the general divergencies, there

may be some vague similarity of mental disposition, which has caused both races to construe their sentences after the same pattern. Or else we may appeal to the intercourse of millenniums between the Ainos on the one hand and the Japanese or other Tartar races on the other,—a theory towards which Von Schrenck would seem to lean. If any borrowing of construction has taken place between Japanese and Aino, the Ainos must have been the borrowers. For they could hardly be supposed to have made their loans to the Koreans, Manchus, and Mongols as well as to their Japanese neighbours.

Taking all the known facts into consideration, and pending that thorough investigation of the minor Asiatic languages which circumstances render so difficult, the present writer inclines to accept Von Schrenck's assertion that Aino is to be regarded as a language altogether isolated at the present day. When it is remembered that the Aino race is isolated from all other living races by its hairiness* and by the extraordinary flattening of the tibia and humerus, it is not strange to find the language isolated too. For though language does not always follow race, it generally does so, indeed must do so unless exceptional circumstances intervene to deflect the natural current of transmission from parent to child. The traces of inflection discovered in the verb and pronoun perhaps point back to a time when Aino was a more copiously inflected tongue, just as the few stray fragments that are called English grammar tell of the shipwreck of a more elaborate system. Some light might thus be thrown on the similarity of Aino construction to that of Japanese. In inflected tongues the construction of the sentence is not an essential characteristic, as it is, for instance, in the Tartar languages. It is pliable. Hence, if the usual Aino construction was at all similar originally to that which is *de rigueur* in Japanese, Korean, and the other idioms of Tartar Asia, it would naturally have tended to crystallize more and more under the influence of secular intercourse with the Japanese.

The question has been asked, whether Aino may not be an Aryan tongue. The simplest answer at present is another question: Why should it? What makes you think so? The only reasons hitherto advanced are that the Ainos have long black beards, which make them look like Russian peasants! For the slight grammatical similarities adverted to in the foregoing pages, such as the traces of declension in the first personal pronoun and of grammatical number in the verbs, had not even been suspected until perceived by Mr. Batchelor in the present year. There seems to be confusion of ideas on this subject. First of all, inflected languages are supposed to be necessarily Aryan, or at least

* This fact has been questioned, but has been lately re-affirmed in the most positive manner by no less an authority than Dr. Baelz, in his essay entitled "Die Körperlichen Eigenschaften der Japaner," published in the "Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde Ostasiens," No. 28, February, 1883, p. 336. The subject of Aino hairiness will be again adverted to in Section V. of the present Memoir, and an explanation of the difference of opinion among European observers proposed. For the flattening of the tibia and humerus, see Anutschin in the "*Russische Revue*," 3rd year, 10th number.

presumably so. Secondly, bearded people are supposed to be necessarily Aryans. But in the case of the Ainos, the beards alone were brought into court. Mr. Batchelor's new facts will now put more solid arguments into the hands of the advocates of the Aryan origin of the Ainos. Should these arguments elicit further substantial facts, should (for instance) any similarity of vocabulary between Aino and Aryan be fairly proved, the present writer will be the first to own himself a convert. For the present, he must content himself with a scepticism which rests on negative grounds. There is nothing to show that inflection is a specially Aryan phenomenon. The Semitic tongues are there to prove that it is not. There is nothing to show that inflection is specially admirable. The haste with which the Aryan languages themselves are getting rid of it is there to prove that inflections are cumbrous machinery. Again, how as to the ways and means of transporting the Ainos from their old Aryan home to the Japanese archipelago? Is not some other hypothesis more likely than this one? In fine, what reason was there for starting so wild a hypothesis at all? Are not these ubiquitous Aryans the modern counterparts of those Lost Tribes of Israel, which an elder generation of scholars used to amuse itself by discovering in every quarter of the globe?

III.

So far the two languages. We now come to that of which language is the vehicle, to the religion, the traditions, the fairy-tales of the two nations. Do the Ainos account for the origin of all things after the manner of their Japanese neighbours? Do Aino mothers and Japanese mothers lull their little ones to sleep with the same stories? And first of all, what are the sources of our knowledge of the ideas of both races on such subjects? Where is their mythology written down?

In the case of the Japanese the answer is plain enough. Their mythology is almost all to be found in the "*Kojiki*," or "Records of Ancient Matters," a book of undoubted authenticity, dating from A.D. 712, and containing much older materials. Of this book a literal English translation has appeared as the Supplement to Vol. X. of the "Transactions of the Asiatic Society of Japan." The "*Kojiki*" is an extremely curious document,—intensely tedious, as are most Eastern religious and historical works (for it purports to unite both characters), and full of indecencies; but, with its quaint poems, its elaborate honorifics, its incidental notices of divination, cave-dwelling, ancient modes of punishment, and a score of other customs, giving such a picture of early Japanese life and thought at a time before Chinese influence had been largely felt, as could not have been conveyed by any foreign writer, however skilful and well-informed. A study of the "*Kojiki*" should be supplemented by that of the "*Nihon-Gi*," or "Chronicles of Japan," dating from A.D. 720, and of the collection of

archaic poetry entitled "*Man-yōshū*," which was put together about the middle of the eighth century. But the "*Kojiki*" remains the authoritative document of Japanese antiquity. Of fairy-tales not found in the above standard works, more modern versions must be accepted for want of older ones. Some have been translated by Mr. Mitford in his "Tales of Old Japan." Others are now appearing in an English dress in the "Japanese Fairy-Tale Series," published in Tōkyō. One of Mr. Mitford's tales can be traced back in a slightly altered form to the early part of the Middle Ages.*

With regard to the Ainos, the case is very different. That people has no books of any sort. It has never photographed its own mind. We must turn to the scant Japanese and European authorities, or, better still, interrogate the natives themselves. A little money soon opens their mouths. Only they must be allowed to tell their stories their own way,—repetitions, indecencies, intercalations, and all. It is a tedious process for the enquirer; still more so for the *corpus vile* of the investigation, whose weak brain soon tires. The plan adopted by the present writer, whenever feasible, was to engage two Ainos, and generally to let one rest while the other talked, so that the greater part of the day could be made useful without over-fatiguing these grown-up children. Occasionally they would come in together, and assist each other's memories. But such personal details may be thought impertinent. We must return to our main subject. In order to facilitate comparison, some of the chief early Japanese and Aino myths are here printed in parallel columns, the Japanese to the left, the Aino to the right:—

THE CREATION.

Japanese Account.

The "*Kojiki*" begins by enumerating the names of certain deities who "were born" at the time when heaven and earth began,—a time when the earth, "young and like unto floating oil, drifted about medusa-like." After detailing the spontaneous generation of a number of gods and goddesses, of whom the last-born were a pair named Izanagi and Izanami, i.e. probably "the Male-Who-Invites" and "the Female-

Aino Account.

The Ainos, though they deify all the chief objects of nature, such as the sun, the sea, fire, wild beasts, etc., often talk of a Creator, *Kotan kara Kamui*, literally "the God who made the World." At the fact of creation they stop short. As to the manner, they have no details to give. But one gathers that the creative act was performed, not directly, but through intermediaries, who were apparently animals. Thus, in a story

* The story of the "Tongue-Cut Sparrow." A literal translation of the story in its earliest shape, under the title of "The Wounded Sparrows," will be found in the present writer's "Romanized Japanese Reader," Vol. II. p. 28 *et seq.*

Who-Invites," the tradition continues thus:—"Hereupon all the Heavenly Deities commanded Izanagi and Izanami, ordering them to make, consolidate, and give birth to this drifting land. Granting to them an heavenly jewelled spear, they thus deigned to charge them. So the two Deities, standing upon the Floating Bridge of Heaven, pushed down the jewelled spear and stirred with it, whereupon, when they had stirred the brine till it went curdle-curdle, and drew the spear up, the brine that dripped down from the end of the spear was piled up, and became an island. This is the Island of Onogoro."—To this island they descend; and there then follows an episode, which it is impossible to print in English, but which may be euphemistically described as the courtship of the god and goddess. The result was an islet and a boy named Hirugo, who, being weakly, was placed in a boat of reeds, and allowed to float away. "Hereupon the two Deities took counsel, saying: 'The children to whom we have now given birth are not good. It will be best to announce this in the august place of the Heavenly Deities.' They ascended forthwith to Heaven, and enquired of their Augustnesses the Heavenly Deities. Then the Heavenly Deities commanded and found out by grand divination, and ordered them, saying: 'They were not good, because the woman spoke first. Descend back again, and amend your words.' So thereupon descending back, they again went round the heavenly august pillar, as before. Thereupon His Augustness Izanagi which is unfortunately too indelicate to quote, a certain defect in the structure of the human body is attributed to the laziness of the otter, who forgot to convey God's message to the proper person.

Failing details of the creation itself, there are numerous Aino stories concerning the period immediately succeeding the creation. The following is a literal translation of one told by Ishanashte, a fairly intelligent Aino of the village of Shumunkut, in the district of Saru:—

How it was Settled who should Rule the World.

When the Creator had finished creating this world of men, the good and the bad Gods were all mixed together promiscuously, and began disputing for the possession of the world. They disputed,—the bad Gods wanting to be at the head of the government of this world, and the good Gods having a similar desire. So the following arrangement was agreed to:—Whoever, at the time of sunrise, should be the first to see the luminary,* should rule the world. If the bad Gods should be the first to see it rise, then they should rule; and if the good Gods should be the first, then they should rule. Thereupon both the bad Gods and the brilliant Gods looked towards the place whence the sun was to rise. But the Fox-God alone stood looking

* Lest the reader should imagine that "luminary" is a piece of fine writing belonging, not to the original, but to the translation, it may be mentioned that the Ainos do not generally distinguish the sun from the moon. Both are called *chup*, of which word "luminary" is the nearest rendering. Sometimes the moon is distinguished as *kunne chup*, i.e. "the black luminary."

spoke first: 'Ah! what a fair and lovely maiden.' Afterwards his younger sister [and wife] Her Augustness Izanami spoke: 'Ah! what a fair and lovely youth!' When they had made an end of thus speaking, they ..... gave birth to a child, which is the Island of Awaji. Next they gave birth to the Island of Futana in Iyo;" and so on, till the whole Japanese archipelago had been produced by a natural process of procreation, and likewise gods and goddesses to the number of thirty-five. Among the latter was the God of Fire, whose birth caused his mother's death. The most striking episode of the whole Japanese mythology then ensues, when Izanagi, Orpheus-like, visits his dead wife in the under-world, and implores her to return to him. She would fain do so, and therefore bids him wait while she consults with the deities of the place. But he, impatient at her long tarrying, breaks off one of the end-teeth of the comb stuck in the left bunch of his hair, lights it, and goes in, only to find her a hideous mass of corruption, in whose midst are seated the eight Gods of Thunder. Izanagi forthwith returns horror-stricken to the world above, and purifies himself by bathing in a stream. As he does so, various deities are born from the articles of his apparel, and the Sun-Goddess and Moon-God from his eyes.

ORIGIN OF THE JAPANESE.

The Japanese cosmogony nowhere mentions the creation of man, although the birth of the Japanese archipelago and of the gods is narrated with so towards the West. After a little time, the Fox cried out: "I see the sunrise." On the Gods, both bad and good, turning round and gazing, they saw in truth the refulgence of the sun in the West. This is the cause for which the brilliant Gods rule the world. ——

The imperfect sequence of ideas in the above story does not seem to be felt by the Ainos themselves. That the cunning Fox-God should be able to see the sunrise in the West before it is to be seen in the East, refers to the natural phenomenon of the western mountain-tops being tipped with light before the actual appearance of the solar disk.

The following was obtained from Penri, the old chieftain of Piratori:—

Why the Cock cannot Fly.

When the Creator had finished making the world, and had returned to heaven, he sent down the cock to see whether the world was good or not, with the injunction to come back at once. But the world was so fair, that the cock, unable to tear himself away, kept lingering on from day to day. At last, after a long time, he was on his way flying back up to heaven. But God, angry with him for his disobedience, stretched forth his hand, and beat him down to earth, saying "You are not wanted in heaven any more." That is why, to this very day, the cock is incapable of any high flight.

ORIGIN OF THE AINOS.

The Ainos are not unanimous on the question of their origin. But the story most of them tell,—and have told ever since the Japanese first be-

much detail. Human beings appear unannounced on the stage, and apparently differ from the gods in no respect. The gods are anthropomorphous; the human beings are capable of supernatural actions. The origin of the Imperial Family alone is made the subject of an elaborate, but inconsistent legend. The Sun-Goddess suddenly resolves that the various deities, who had hitherto ruled the world (i.e. Japan), shall be ousted in favour of a child born of the jewels of her own head-dress. Three embassies are despatched from heaven to earth to arrange matters; and at last the descendant of the Sun appears,—not, as the general tenour of the story would require, on the coast of Izumo, by the Sea of Japan, but in Kyūshū, the South-Western corner of the Empire. For a couple of generations the Imperial Family remains in Kyūshū, after which two of its members sail eastwards up the Inland Sea, assisted by a miraculous sword and a gigantic eight-headed crow, and conquer Central Japan from the rebellious men and the rebellious gods inhabiting the country. One of these two (evidently mythical) heroes is considered by the Japanese annalists to have been the first human sovereign of Japan. He is the personage generally known to "history" under the title of Jimmu Tennō.

gan making enquiries on the subject some two centuries ago,—is that a long, long time ago a large box from Yedo* floated on to the shore of the district of Saru in Yezo. When it reached the strand, it opened and let out a beautiful Japanese girl. Attracted by her exceeding fairness, a large white dog (others say a wolf) came down to the strand. Some say that he temporarily assumed human shape. In any case he made love to the maiden, and conducted her to a cavern where he fed her with fruits. A child was born to the pair. But the mother discovered, to her horror, that it had a tail. Those who assert that the dog had put on human shape, here add that he then informed the woman of his true nature. They held a consultation together, the result of which was that the infant's tail was cut off, the process causing no pain. From this infant the Aino race is descended; and, it is added, we have thus the reason for the Ainos being hairy like dogs, and yet tail-less.

The rationale of this myth is clearly to be found in the extreme hairiness of the Ainos, and in the fact that the word "*Aino*" or "*Ainu*" closely resembles in sound the Japanese words *inu*, "dog," and *ainoko*, "half-caste."

* Yedo was not founded till early in the seventeenth century. Legend plays strange pranks with dates.

ORIGIN OF CIVILIZATION.

Japanese Account.

Various arts are mentioned in the legends of the earliest ages, for in-

Aino Account.

The Ainos say that the name of their civilizer was Okikurumi, who

stance weaving, house-building, mowing, the forging of metal swords. The fire-drill is also alluded to; and there are indications of a yet earlier time when stone implements had not yet been superseded by iron *(not bronze)*. But, though the horizon of Japanese mythology is almost completely limited by Japan, there is no legend of a native civilizer. Rather are the elements of culture everywhere taken for granted, as if they had always existed among the people. The introduction of a more advanced type of civilization than that to which the Japanese had risen unaided, is rightly attributed to Chinese influence acting by way of Korea; and it is with the exercise of this influence, that Japanese history properly so-called dawns, in the fourth century of the Christian era. First we are told, with many mythological details, of a Japanese conquest of Korea about the year 200. Then we learn that the chieftain of one of the principalities, into which Korea was at that time divided, "sent as tribute a man named Wani-kishi, and likewise by this man he sent as tribute the Confucian Analects in ten volumes and the Thousand Character Essay in one volume,—altogether eleven volumes." The Korean chieftain is represented as following up this present of a learned man by presents of artisans, from whom the Japanese were to obtain instruction in the arts of the smith, the weaver, and the brewer. There can be no doubt that the story told of this introduction of civilization from Korea is true in the main. At the same time, it is not hard to pick

came down from heaven with his younger sister (and wife) Turesh Machi, and his son Wariunekuru. The following curious story was told to the present writer by a young Aino named Kuteashguru, to account for the disappearance of these divine beings:—

When the world had only recently been made, all was still unsettled and dangerous; for the crust of the earth was thin. It was burning beneath, and unstable, so that the people did not dare venture outside of their huts even to obtain food; for they would have scorched their feet. Their necessities were relieved by the God Okikurumi, who used to fish for them, and then send his wife Turesh round with what he caught. She every day popped in at each window the family meal for the day. But the condition of this divine succour was that no questions were to be asked, and that none should attempt to see Turesh's face. Well, one day, a certain Aino in one of the huts, not content with being fed for nothing, must needs disobey Okikurumi's commands. Curious to see who was the lovely ministering maiden, he watched for the moment when her hand with food in it appeared at the window, seized hold of it, and forcibly pulled her in, disregarding her screams. No sooner was she inside the hut, than she turned into a wriggling, writhing sea-monster. The sky darkened, crashes of thunder were heard, the monster vanished, and the hut was consumed by lightning. In punishment of that one man's curiosity, Okikurumi withdrew his favour from the whole race, and vanished.

holes in the details. Thus the statement concerning the bringing to Japan of the "Thousand Character Essay" is a glaring anachronism. We are reminded at every step of the extreme caution necessary in dealing with our authorities.

(The ideas of transformation into sea-monsters, and of the punishment of curiosity by the withdrawal of the person peeped at, which come out incidentally in the Aino story of the origin of civilization, being also familiar to the myth-maker of Japan, a specimen from the "*Kojiki*" is here appended:—

"When the Sea-God's daughter was about to be delivered, she spoke to her husband, saying: 'Whenever a foreigner is about to be delivered, she assumes the shape proper to her in her native land. So I now will take my native shape to be delivered. Pray look not upon me!' Hereupon her husband, thinking these words strange, stealthily peeped at the very moment of delivery, when she turned into a crocodile [the "*Nihon-Gi*" says a dragon] eight fathoms long, and crawled and writhed about; and he forthwith, terrified at the sight, fled away. Then the Sea-God's daughter knew that he had peeped; and she felt ashamed; and straightway, leaving the august child which she had borne, she said: 'I had wished always to come and go across the sea-path. 'But thy having peeped at my real shape, makes me very shame-faced,'—and she forthwith closed the sea-boundary, and went down again [to the Sea-God's palace] ").

Ever since then the Ainos have been poor and miserable. ——

According to another tradition, which seems to be among those most widely spread, the Japanese hero Yoshitsune* arrived on the scene some time after Okikurumi had begun teaching the Aino men how to fish and hunt, and Turesh had begun teaching the Aino women how to sew. Being of a wily disposition, he ingratiated himself so well with the divine pair, that they bestowed on him their only daughter in marriage. The wedding took place at Piratori in the district of Saru. Yoshitsune was thus enabled to penetrate the secrets of the Ainos. By a fraud, to which his wife was an unwilling partner, he obtained possession of their treasures and of their books, and fled, carrying all with him. Okikurumi and Turesh, incensed at this insult, disappeared through a cavern at the summit of Mount Hayopira near Piratori. Since that time, the Ainos have lost the arts of writing and of pottery, and have taken to buying their clothes, etc., from the Japanese.—When interrogated on any point of which they are at a loss for an answer, the almost invariable Aino reply is: "We do not know; for we have no books. Those that our ancestors had, were all stolen by Yoshitsune."

* A genuinely historical personage of the 12th century of our era.

ABORIGINES.

Japanese Account.

The country was everywhere thickly populated before the arrival of the heaven-descended conquerors, to whom the present Imperial House traces its pedigree. But the traditions on the subject are vague and inconsistent. Some of the aborigines would seem to have been looked on as descendants of various gods. Others are represented as cave-dwellers and robbers. All were hostile to the conquerors. Some are spoken of as men, others as gods. Some had tails. One is spoken of as riding on the carapace of a tortoise, and waving his wings. Some (and this is important) bore names, which are meaningless in Japanese, but which, even at this distance of time, are clearly traceable to Aino originals, though the Japanese have never thought of looking in that direction for their explanation. Thus Tomibiko the native chief who, in the Jimmu Tennō legend, is represented as slaying that Monarch's brother, is simply "the prince (Jap. *hiko*) of war" (Aino *tumi*). The Ukashi brethren at Uda, who attempt to slay Jimmu Tennō himself by catching him in a pitfall, are as evidently the "elders" (Aino *ekashi*) of the village in question, which itself moreover has an Aino name, as will be shown further on.

Aino Account.

Before the time of the Ainos, Yezo was inhabited by a race of dwarfs, said by some to have been two or three feet in height, by others one inch. When a shower came on, or an enemy approached, they used to hide under the large leaves of the burdock (*koro*), whence they are called *Koro-pok-guru*, i.e. "the people under the burdock-leaves." When about to be exterminated by the wooden clubs of the conquering Ainos, they raised their eyes to heaven, and cried with tears to the Gods, saying: "Why did you make us so tiny?"—Some of the Ainos also talk of a race called *Kim-un-ainu*, i.e. "Men of the Mountains," a few of whom are said to have still wandered in the forests of Teshio within the memory of living persons. They are said to have been stronger and much hairier than the ordinary Ainos, and to have been ogres.——

As to their own former presence on the Main Island of Japan, there is divergence of opinion. Some Ainos assert that their kinsmen once lived there, and were driven across the Strait of Tsugaru by the conquering Japanese. Others emphatically deny this humiliating fact (for it *is* a historical fact), and look to the present Aino capital Piratori as the cradle of their race. Not unnaturally, this is the view which the Piratori people themselves favour.

HEAVEN AND HELL.

The early Japanese and the Ainos agree in holding very vague ideas on the subject of a future life. The Japanese name for Hades is *Yomi* or *Yomo*, generally interpreted to signify "the Land of Gloom." It is the place whither all men go when they die, whether noble or mean, virtuous or wicked. So say the commentators. The Aino name is *Pokna Moshiri*, i.e. "the World Beneath." Some of the Ainos say that Paradise is below the earth, and Hell below that again. But as they use the modern Japanese Buddhist names for those places, they would appear to be, consciously or unconsciously, giving a foreign tinge to their old traditions. The fact that many Aino fairy-tales mention Hades under the name of *Pokna Moshiri*, while none seemingly mention Heaven or Hell, favours the view that no moral thread was woven into the idea of the next world as originally conceived by the Aino mind.

THE SUN AND MOON, ETC.

JAPANESE.

The Japanese mythology pivots, so to speak, on the sun. The chief of all the goddesses has her abode in the sun; and to her a whole cycle of myths, in which the moon-god takes a much lower place, refers. The present Imperial Family traces its descent to this mighty goddess, who left the world helpless when once, in her anger, she retired into a cave.—The early mythology makes no explicit allusion to eclipses, or superstitions connected therewith, nor to comets or rainbows.—The Japanese mystic number is eight.

AINO.

The sun and moon, though worshipped as are all the more striking objects of nature, have suggested no myths to the Aino mind. The furthest imaginative flight taken by the Ainos is to say that the sun has the morning-star for an attendant, the moon the evening-star. Some Ainos think that the sun is male and the moon female, but others state the contrary. —Eclipses, comets, and all unusual appearances in the heavens are feared. Rainbows are supposed to pursue people, and make them mad.—The Aino mystic number is six.

RIP VAN WINKLE.

The idea, familiar to Europeans from such stories as those of Peter Klaus and Rip Van Winkle, seems to have such a natural attraction for the human mind, as to re-appear in almost every land. We meet with it in Japanese books of the eighth and thirteenth centuries (the *Man-yōshū* and *Shaku Nihon-Gi*), and also among the Ainos. The following is the

JAPANESE VERSION.*

The Fisher-Boy Urashima.

'Tis spring, and the mists come stealing
O'er Suminoye's shore;
And I stand by the seaside musing
On the days that are no more.

I muse on the old-world story,
As the boats glide to and fro,
Of the fisher-boy Urashima,
Who a-fishing loved to go;

How he came not back to the village,
Though seven suns had risen and set;
But rowed on past the bounds of ocean,
And the Sea-God's daughter met;

How they pledged their faith to each other,
And came to the Evergreen Land,
And entered the Sea-God's palace
So lovingly hand in hand;

To dwell for aye in that country,
The ocean-maiden and he,—
The country where youth and beauty
Abide eternally.

But the foolish boy said "To-morrow
I'll come back with thee to dwell;
But I have a word to my father,
A word to my mother to tell."

The maiden answered, "A casket
I give into thine hand;
And if that thou hopest truly
To come back to the Evergreen Land,"

"Then open it not, I charge thee,
Open it not, I beseech!"—

* The "*Man-yōshū*" ballad on the subject has been chosen as containing the story in its earliest known Japanese form. The metrical translation, which has already appeared in a book on "The Classical Poetry of the Japanese" by the present author, is as literal as the demands of a very loose metre will permit. The original Japanese ballad has a charming grace and pathos.

AINO VERSION.

(Translated literally from the words dictated by Ishanashte.)

A certain Ainо went out in a boat to catch fish in the sea. While he was there, a great wind arose, so that he drifted about for six nights. Just as he was like to die, land came in sight. Being borne on to thebeach by the waves, he quietly stepped ashore, where he found a pleasant rivulet. Having walked up the bank of this rivulet for some distance, he descried a populous town, in whose neighbourhood were crowds of people, both men and women. Proceeding to the town itself, and entering the house of the chief, he found an old man of divine aspect, who said to him: "Stay with us a night, and we will send you home to your own country to-morrow. Do you consent?"—So the Aino spent the night with the old chief, who next morning addressed him as follows: "Some of my people, both men and women, are going to your country for purposes of trade. So, if you will put yourself under their guidance, you will be able to go home. When they take you with them in the boat, you must lie down, and not look about you, but completely hide your head. That is the condition of your return. If you look, my people will be angry. Mind you do not look." Thus spoke the old chief.—Well, there was a whole fleet of boats, inside which crowds of people, both men and women, took passage, There were as many as five score boats, which all started off together. The Aino lay

So the boy rowed home o'er the billows
To Suminoye's beach.

But where is his native hamlet?
Strange hamlets line the strand.
Where is his mother's cottage?
Strange cots rise on either hand.

"What, in three short years since I left it,"
He cries in his wonder sore,
"Has the home of my childhood vanished?
Is the bamboo fence no more?"

"Perchance if I open the casket
Which the maiden gave to me,
My home and the dear old village
Will come back as they used to be."

And he lifts the lid, and there rises
A fleecy, silvery cloud,
That floats off to the Evergreen Country:—
And the fisher-boy cries aloud,

He waves the sleeve of his tunic,
He rolls over on the ground,
He dances with fury and horror,
Running wildly round and round.

But a sudden chill comes o'er him,
That bleaches his raven hair,
And furrows with hoary wrinkles
The form erst so young and fair.

His breath grows fainter and fainter,
Till at at last he sinks dead on the the shore;
And I gaze on the spot where his cottage
Once stood, but now stands no more.

Two later stages of the devolopment of this legend can be traced by documentary evidence. As told in the "*Shaku Nihon Gi*," it has lost all its poetry. and become drily and chronologically prosaic. The Japanese annalist writes as follows:—down inside one of them; and hid his head, while the others made the boats go to the music of a pretty song, which he much enjoyed. After awhile, they reached the land. When they had done so, the Aino, peeping a little, saw that there was a river, and that they were drawing water with dippers from the mouth of the river, and sipping it. They said to each other "How good this water is!" Half the fleet went up the river. But the boat, in which the Aino was, continued its voyage, and at last arrived at the shore of his native place, whereupon the sailors threw the Aino into the water. He thought he had been dreaming; and then he came to himself. The boat and its sailors had disappeared, —whither he could not tell. But he went to his house, and, falling asleep, dreamt a dream. He dreamt that the same old chief appeared to him and said: "I am no human being. I am the Chief of the Salmon, the Divine Fish. As you seemed in danger of perishing in the waves, I drew you to me and saved your life. You thought you only staid with me a single night. But in reality that night was a whole year, at the conclusion of which I sent you back to your native place. So I shall be truly grateful if henceforth you will offer liquor* to me, set up the divine symbols in my honour, and worship me with the words 'I make a libation to the Chief of the Salmon, the Divine Fish.' If you do not worship me, you will become a poor man. Remember this well!" Such

*The original word is *sake*, a sort of rice-beer made by the Japanese, and of which the Ainos are inordinately fond.

"In the 21st year of the reign of the Emperor Yūryaku, one Urashima, a descendant of the God Shimanemi and an inhabitant of Mizunoe in the district of Yosa in the province of Tamba, went to Elysium in a fishing-boat. Afterwards, in the 2nd year of the period Tenchō, in the reign of the Emperor Junna, he returned, and afterwards he went whither no one knew. (The time between these two dates is 348 years)."

In modern times all sorts of embellishments are added to the plain but touching tale told in the *Manyōshū* ballad. The Sea-God's daughter assumes the shape of a turtle to lure Urashima to her magic island covered with dazzling palaces. The stars wait upon the couple while they feast at splendid banquets, beautiful singing and dancing girls help to divert them, the whole race that lives there are immortal *Rishis*, etc., etc., etc. The influence of China and of Buddhism becomes very plain indeed.

were the words which the divine old man spoke to him in his dream.

THE ISLE OF WOMEN.

A story, whose Aino version is clearly an echo of the Japanese, and the Japanese of the Chinese, is that of the "Land of Women" or "Isle of Women." The main feature of it is that these women are murderesses or even canibals, who first make love to such stray men as may be stranded on their shore, and then destroy them after dallying with them for a season. Or else the story goes that they become pregnant after emerging from the bath, by standing opposite the South (the Ainos say the East) wind. This is a very ancient Chinese fable. The popular Japanese mind localizes it in the Southern Island of Hachijō, where,—so it is said,—the women sometimes put sandals on the beach, the heels turned seawards. Should any fisherman land and put on a pair of these sandals, he becomes, for the time being, the husband of her to whom they belong. It is difficult to escape with life from the lascivious importunities

of these Amazons. The Aino version has its peculiarities, which are curious enough, but unfortunately far too indelicate for reproduction in print.

A favourite subject with the people of most lands is a visit to the World of the Dead. The desire to lift that never-lifted curtain rises ever and again in the human breast. We have already alluded on page 14 to the most striking and picturesque early Japanese legend on the subject. There is another curious one in the *"Kojiki;"* but as it is of somewhat uncertain interpretation, it will not here be quoted. The other Japanese stories of a kindred nature are more modern, being derived from Buddhism, and therefore foreign to our present enquiry. Here is the Aino version of the same idea, given in two distinct legends :—

A VISIT TO THE UNDERWORLD (No. I).

A handsome and brave young Aino, skilful in the chase, one day pursued a large bear into the recesses of the mountains. On and on ran the bear, and still the young fellow pursued it up heights and crags more and more dangerous, but without ever being able to get near enough to shoot it with his poisoned arrow. At last on a bleak mountain-summit, the bear disappeared down a hole in the ground. The young Aino followed in, and found himself in an immense cavern, at the far extremity of which was a gleam of light. Towards this he groped his way, and, on emerging, found himself in another world. All was as in the world of men, but more beautiful. There were trees, houses, villages, human beings. With these, however, the young hunter had no concern. What he wanted was his bear, which had totally disappeared. The best plan seemed to be to seek it in the remoter mountain district of this new world underground. So he followed up a valley, and, being tired and hungry, picked the grapes and mulberries that were hanging to the trees, and ate them while walking leisurely along.

Suddenly, happening to look down on his own body for some reason or other, what was not his horror to find himself transformed into a serpent! His very tears and cries, on the discovery of the metamorphosis, were changed into snake's hisses. What was he to do? To go back like this to his native world, where snakes are hated, would be certain death. No plan presented itself to his mind. But unconsciously he wandered, or rather crept and glided, back to the mouth of the cavern that led home to the world of men; and there, at the foot of a pine-tree of extraordinary size and height, he fell asleep. To him then, in a dream, there appeared the Goddess of the pine-tree, and said: "I am sorry to see you in this state. Why did you eat the poisonous fruits of Hades? The only thing for you to do, if you wish to recover your original shape, is to climb to the top of this pine-tree, and fling yourself down. Then you may perhaps become a human being again."

On awaking from this dream, the young man,—or rather snake, as he found himself still to be,—was filled half with hope, half with fear. But he decided to try the Goddess's remedy. So, gliding up the tall pine-tree, he reached its very top-most branch, and, after a little hesitation, flung himself down. Crash he went. When he came to his senses, he found himself standing at the foot of the tree; and close by was the body of an immense serpent, all ripped open, so as to allow of his having crawled out of it. After offering up thanks to the pine-tree, and setting up the divine symbols in its honour, he hastened to retrace his steps through the long tunnel-like cavern, through which he had originally come into Hades. After walking for a certain time, he emerged into the world of men, to find himself on the mountain-top whither he had pursued the bear which he had never seen again. On reaching home, he dreamt a second time. It was the same Goddess of the pine-tree who appeared before him and said: "I come to tell you that you cannot stay long in the world of men, after once eating the grapes and mulberries of Hades. There is a Goddess in Hades who wishes to marry you. She it was who, assuming the form of a bear, lured you into the cavern and thence to the underworld. You must make up your mind to come away."

And so it fell out. The young man awoke. But a grave sickness overpowered him. A few days later he went a second time to the underworld, and returned no more to the world of the living.

A VISIT TO THE UNDERWORLD (No. II).

Three generations before my time, there lived an Aino who wanted to find out whether the stories as to the existence of an underworld were true. So one day he penetrated into an immense cavern (since washed away by the waves) at the river-mouth of Sarubutsu. All was dark in front; all was dark behind. But at last the man saw a glimmer of light ahead. On he went, and soon emerged into the underworld. There were trees, and villages, and rivers, and the sea, and large junks loading fish and sea-weed. Some of the folks were Ainos, some were Japanese, just as in the every-day world. Among the number were some whom he had known when they were alive. But though he saw them, they did not seem to see him. Indeed he was invisible to all, excepting to the dogs. For dogs see everything, even spirits; and they barked at him fiercely. Hereupon the people of the place, judging that some evil spirit had come among them, threw unclean food to him, such as evil spirits eat, in order to appease him, as they thought. Of course he was disgusted, and flung the filthy fish-bones and soiled rice away. But every time that he did so, the stuff immediately returned to the pocket in his bosom, so that he was greatly distressed.

At last, entering a fine-looking house near the beach, he saw his father

and mother,—not old as they were when they died, but in the heyday of youth and strength. He called to his mother, but she ran away trembling. He clasped his father's hand, and said: "Father! don't you know me? I am your son." But his father fell yelling to the ground. So he stood aloof again, and watched how his parents and the other people in the house set up the divine symbols, and prayed to make the evil spirit go away. In his despair at being unrecognized, he did go away, with the unclean food that had been thrown to him still sticking to his person, notwithstanding his endeavours to get rid of it. It was only when, after passing back through the cavern, he had emerged into the world of men, that it left him free from its pollution. He returned home, and never again desired to visit the under-world. It is a foul place.—The most interesting feature of the latter of these fables is the Aino view of evil spirits or ghouls, which it brings before us.

Of beast-stories the two nations have an unequal share,—the early Japanese very few, the Ainos many. The following are specimens. Both the Japanese stories quoted are very old, being taken from the "*Kojiki*":—

JAPANESE.

THE WHITE HARE OF INABA.

The God Ōkuninushi had eighty elder brethren; but they were all deposed in his favour. The reason for this was as follows: Each of these eighty Deities had in his heart the wish to marry the Princess of Yakami in Inaba; and they went together to Inaba, putting their bag on the back of the God Ōkuninushi, whom they took with them as an attendant. Hereupon, when they arrived at Cape Keta, they found a naked Hare lying down. Then the eighty Deities spoke to the Hare, saying: "What thou shouldest do is to bathe in the sea-water here, and lie on the slope of a high mountain exposed to the blowing of the wind." So the Hare followed the instructions of the eighty Deities, and lay down. Then as the sea-water dried, the skin of its body all split with the blowing of the wind, so that it

AINO.

THE FOX, THE OTTER, AND THE MONKEY.

In very ancient days, at the beginning of the world, there were a Fox, an Otter, and a Monkey,—all three of whom lived on the most intimate terms of friendship. One day the Fox addressed the other two as follows: "What do you say to going off somewhere, stealing from the Japanese, and thus getting food and money?" His two companions having consented, they all went together to a distant place, and stole a bag of beans, a bag of salt, and a mat from the house of a very rich man. When they had all three come home with their plunder, the Fox said: "Otter! you had better take the salt; for it will be useful to you in salting the fish, which you catch in the water when you go fishing. Monkey! do you take the mat! It will be very useful for you to make your children

lay weeping with pain. But the God Ōkuninushi, who came last of all, saw the Hare, and said: "Why liest thou weeping?" The Hare replied, saying: "I was in the Island of Oki, and wished to cross over to this country, but had no means of crossing over. For this reason I deceived the Crocodiles of the sea, saying: 'Let you and me compete, and compute the numbers of our respective tribes. So do you go and fetch every member of your tribe, and make them all lie in a row across from this island to Cape Keta. Then I will tread on them, and count them as I run across. Hereby shall we know whether it or my tribe is the larger.' Upon my speaking thus, they were deceived, and lay down in a row; and I trod on them, and counted them as I came across, and was just about to get on land, when I said: 'You have been deceived by me.' As soon as I had finished speaking, the Crocodile who lay the last of all, seized me and stripped off all my clothing. As I was weeping and lamenting for this reason, the eighty Deities who went by before thee, commanded and exhorted me, saying: 'Bathe in the salt water, and lie down exposed to the wind!' So, on my doing as they had instructed me, my whole body was hurt." Thereupon the God Ōkuninushi instructed the Hare, saying: "Go quickly now to the river-mouth, wash thy body with the fresh water, then take the pollen of the sedges growing at the river-mouth, spread it about, and roll about upon it, whereupon thy body will certainly be restored to its original state." So the dance upon. As for myself, I will take the bag of beans."

After this, all three retired to their respective houses; and a little later, the Otter went to the river to fish. But as he took his bag of salt with him when he made the plunge, all the salt was melted in a moment, to the Otter's great disgust. The Monkey was equally unlucky. For, having taken his mat, and spread it on the top of a tree, and made his children dance there, the children fell down, and were dashed to pieces on the ground below.

The Monkey and the Otter, enraged by the misfortunes to which the Fox's wiles had exposed them, now joined together in order to fight him. So he took a lot of beans out of his bag, chewed them to a pulp, smeared all his body with the paste, and lay down pretending to be very sick. And when the Otter and the Monkey came, and made to kill him, he said: "See to what a pitiful plight I am reduced! As a punishment for having deceived you, my whole body is now covered with boils, and I am on the point of death. There is no need for you to kill me. Go away! I am dying fast enough." The Monkey looked, and saw that the Fox seemed to be speaking the truth. So he went testily away across the sea to Japan. That is the reason why there are no Monkeys in the country of the Ainos.*

*The Strait of Tsugaru forms the northern limit of the range of the monkey in the Japanese archipelago, and indeed in the world.

Hare did as it was instructed, and its body became as it had been originally. This was the White Hare of Inaba. It is now called the Hare Deity. So the Hare said to the God Ōkuninushi: "These eighty Deities shall certainly not get the Princess of Yakami. Though thou bearest the bag, Thine Augustness shall obtain her."

The only other legend contained in the "*Kojiki*" or "*Nihon-Gi*," that represents animals as speaking, is the following, which, like the tale just quoted, forms part of the cycle of the exploits of Ōkuninushi, the deity of the province of Izumo. It is hard to find a name for it. The text, literally translated, is as follows:—

So on Ōkuninushi's arriving at Susanoo's palace, the latter's daughter, Princess Suseri, came out and saw him, and they exchanged glances, and were married. And she went in again, and told her father, saying: "A very beautiful God has come." Then her father went out and looked, and said: "This is the God Ōkuninushi;" and at once, calling him in, made him sleep in the snake-house. Hereupon Princess Suseri gave her husband a scarf by whose means he might drive away the snakes, saying: "When the snakes are about to bite thee, drive them away by waving this scarf thrice." So, on his doing as she told him, the snakes became quiet, so that he came forth after calm slumbers. Again on the night of the next day, his father-in-law put him into the centipede and wasp-house. But, as she again gave him a scarf by whose means he might drive away

Panaumbe, Penaumbe, and the Weeping Foxes.

(Literal translation of a story told by Ishanashte).

There were Panaumbe and Penaumbe. Panaumbe went down to the bank of a river, and called out: "Oh! you fellows on the cliff behind yonder cliff! Ferry me across!" They replied: "We must first scoop out a canoe. Wait for us!" After a little while, Panaumbe called out again.—"We have no poles;" said they; "we are going to make some poles. Wait for us!" After a little longer, he called out a third time. They replied thus: "We are coming for you. Wait for us!" Then the boat started,—a big boat all full of foxes. So Panaumbe, having first seized hold of a good bludgeon, feigned dead. Then the foxes arrived, and spoke thus: "Panaumbe! you are to be pitied. Were you frozen to death? or were you starved to death?" With these words all the foxes came up close to him, and wept. Thereupon Panaumbe brandished his bludgeon, struck all the foxes, and killed them. Only one fox did he let go, after breaking one of its legs. As for the rest, having killed them all, he carried them home to his house, and grew very rich [by selling their flesh and their skins].

Then Penaumbe came down to him, and spoke thus: "Whereas you and I were both equally poor, how did you kill such a number of foxes, and thereby become rich?" Penaumbe replied: "If you will come and dine with me, I will instruct you." But Penaumbe at once said: "I have

the centipedes and wasps, and instructed him as before, he came forth calmly. Again his father-in-law shot a whizzing arrow into the middle of a large moor, and sent him to fetch it; and, when he had entered the moor, at once set fire to it all round. Thereupon, as he stood knowing no place of exit, a rat came and said: "The inside is hollow-hollow; the outside is narrow-narrow." Owing to its speaking thus, he trod on the place, whereupon he fell in and hid himself, during which time the fire burnt past. Then the rat brought out the whizzing arrow in its mouth, and presented it to him. The feathers of the arrow were brought in their mouths by all the rat's children. [The sequel narrates in a highly mythological manner a curious device, thanks to which the younger God at last got the better of his father-in-law, and lived happily with the young lady, till the spirit moved him to start off on new amorous adventures. This sequel is not given here, as it has no connection with the subject of beast-stories.]

heard all about it before," and . . . . . went out. Descending to the bank of the river, he called, crying out as Penaumbe had done. The reply was: "We will make a boat at once. Wait for us!" After a little while, he called out again. "We are going to make the poles. Wait for us!" said they. After a little longer, they started, a whole boatful of foxes. So Penaumbe first feigned dead. Then the foxes arrived, and said: "Penaumbe here is to be pitied. Did he die of cold? or did he die from want of food?"—with which words they all came close to Penaumbe, and wept. But one fox among them,—a fox who limped,—spoke thus: "I remember something which once happened. Weep at a greater distance!" So all the foxes sat and wept ever further and further away. Penaumbe was unable to kill any of those foxes; and, as he brandished his bludgeon, they all ran away. Not one did he catch, and he himself died a lamentable death.

By some Ainos the names Panaumbe and Penaumbe are shortened to Panambe and Penambe. "*Pana un pe*" signifies "the thing (or person) on the lower course of the river." *Pena un pe*" signifies "the thing (or person) on the upper course of the river." The story here quoted is but one of a whole cycle apparently sprung from the dislike and contempt felt by the coast Ainos for their kinsmen of the mountains. A second story belonging to the same cycle, is given at the end of Mr. Batchelor's Grammar, with such slight alterations from the native original as the English sense of decency requires. The gist of all the stories of Panaumbe and Penaumbe is the same. In all a clever trick is carried out successfully by the former, and plagiarized with ill success by the latter, who perishes in the attempt. The lesson taught is the advantage of cuteness and originality. Apparently Aino mothers have realized how wanting they themselves and their husbands are in those two qualities, and have laboured to train their children's minds so to to make a better figure in the

world. They can scarcely be said to have laboured to any purpose. Some of the Ainos consider Panaumbe and Penaumbe to be really human personages. Others say that they are foxes in human shape. The latter view would therefore make the whole cycle into a sub-division of the larger class of beast stories.

The early Japanese had apparently no cycle of legends of the Panaumbe and Penaumbe class. Their mythology in general is connected in such a manner as to constitute cycles in time and space,—not cycles of parallel tales. Certain sets of legends belong to certain regions of Japan, and are joined by a *soi-disant* thread of history. Thus the legends told of the Gods Susanoo, Ōkuninushi, and others, form what may be termed the Izumo cycle, the province of Izumo being generally the theatre of their actions. A Kyūshū and Inland Sea cycle is formed by the legends of the Emperor Jimmu Tennō and the Empress Jingō Kōgo, who are indeed apparently but duplicates of each other. The province of Yamato forms a third mythic centre. But no series of tales running exactly parallel to each other, as do those of Panaumbe and Penaumbe among the Ainos, seems ever to have suggested itself to the Japanese imagination. There is, however, one tale in the Japanese mythology that may be compared with,—it were perhaps better to say, contrasted with,—those of the duel of wits which the Ainos delight to recount. It is also curious, as bearing a family resemblance to the story of Urashima, told above. It is narrated, both in the "*Kojiki*" and in the "*Nihon-Gi*," of the two brethren Hoderi-no-Mikoto and Hoori-no-Mikoto, whose names may be Englished as Prince Fire-Shine and Prince Fire-Subside. It runs, literally translated, as follows :—

His Augustness Fire-Shine was a prince who got his luck on the sea, and caught things broad of fin and things narrow of fin. His Augustness Fire-Subside was a prince who got his luck on the mountains, and caught things rough of hair and things soft of hair. Then His Augustness Fire-Subside said to his elder brother His Augustness Fire-Shine : "Let us mutually exchange, and use each other's luck." Nevertheless, though he thrice made the request, his elder brother would not accede to it ; but at last with difficulty the mutual exchange was effected. Then His Augustness Fire-Subside, undertaking the sea-luck, angled for fish, but never caught a single fish ; and moreover he lost the fish-hook in the sea. Thereupon his elder brother, His Augustness Fire-Shine, asked him for the fish-hook, saying: "A mountain-luck is a luck of its own, and a sea-luck is a luck of its own. Let us each now restore to the other the means of obtaining his former luck." To which the younger brother, His Augustness Fire-Subside, replied saying: "As for thy fish-hook, I did not get a single fish by angling with it ; and at last I lost it in the sea." But the elder brother required it of him the more urgently. So the younger brother, breaking his ten-hand-breadth-long sabre that was augustly girded on him, made of the fragments five hundred fish-hooks as compensation ; but he would

not take them. Again he made a thousand fish-hooks as compensation; but he would not receive them, saying: "I still want the real original fish-hook."

Hereupon, as the younger brother was weeping and lamenting by the sea-shore, the Deity Salt-Possessor came and asked him, saying: "Why does Thine Augustness weep and lament?" He replied, saying: "I had borrowed a fish-hook from my elder brother, and have lost that fish-hook; and as he asked me for it, I gave him many fish-hooks as compensation. But he refuses to accept them, saying: 'I still want the original fish-hook.' So I weep and lament for this." Then the Deity Salt-Possessor said: "I will give good counsel to Thine Augustness:"—and therewith built a stout little boat without interstices, and set him in the boat, and instructed him, saying: "When I shall have pushed the boat off, go on for some time. It will be a pleasant journey; and if thou goest that journey in the boat, there will appear a palace built like fishes' scales, which is the palace of the Sea-God. When thou reachest the august gate at that Deity's palace, there will be a multitudinously branching cassia-tree above the well at its side. So if thou sit on the top of that tree, the Sea-God's daughter will see thee, and counsel thee."

So, following these instructions, Prince Fire-Subside went a little way, and everything happened as he had been told; and he forthwith climbed the cassia-tree, and sat there. Then, when the handmaidens of the Sea-God's daughter, Princess Luxuriant-Jewel, bearing jewelled vessels, were about to draw water, there was a refulgence in the well. On looking up, there was a beautiful young man. They thought it very strange. Then His Augustness Prince Fire-subside saw the handmaidens, and begged to be given some water. The handmaidens at once drew some water, put it into a jewelled vessel, and respectfully presented it to him. Then, without drinking the water, he loosened the jewel that hung at his august neck, took it in his mouth, and spat it into the jewelled vessel. Thereupon the jewel adhered to the vessel, and the hand-maidens could not separate one from the other. So they took the vessel with the jewel adhering to it, and presented it to Her Augustness the Princess. She, seeing the jewel, asked her handmaidens, saying: "Is there perhaps some one inside the gate?" They replied, saying: "There is some one sitting on the top of the cassia-tree above our well. It is a very beautiful young man. He is more handsome even than our King. So, as he begged for water, we respectfully gave him water; but, without drinking the water, he spat this jewel into the vessel. As we were not able to separate one from the other, we have brought them to present to thee." Then Her Augustness, Princess Luxuriant-Jewel, thinking it strange, went out to look, and was forthwith delighted at the sight. They exchanged glances, after which she spoke to her father, saying: "There is a beautiful person at our gate." Then the Sea-God himself went out to look; and with the words "This person is Prince Fire-Subside, the august child of the Sun-Deity," led him into the interior of the

palace; and, spreading eight layers of rugs of sea-asses' skins, and spreading on the top other eight layers of silk rugs, and setting him on the top of them, arranged merchandise on tables holding an hundred, made an august banquet, and forthwith gave him his daughter Princess Luxuriant-Jewel in marriage. So he dwelt in that land for three years.

Now one night, Prince Fire-Subside thought of what had gone before, and heaved one deep sigh. So Her Augustness Princess Luxuriant-Jewel, hearing the sigh, informed her father, saying: "Though he has dwelt three years with us, he had never sighed; but last night he heaved one deep sigh. What may be the cause of it?" The Great Deity her father asked his son-in-law, saying: "This morning I hear my daughter speak, saying: 'Though he has dwelt three years with us, he had never sighed; but last night he heaved one deep sigh.' What may the cause be? Moreover, what was the cause of thy coming here?" Then the Prince told the Sea-God exactly how his elder brother had pressed him for the lost fish-hook. Thereupon the Sea-God summoned together all the fishes of the sea, great and small, and asked them, saying: "Is there perchance any fish that has taken this fish-hook?" So all the fishes replied: "Lately the *tai** has complained of something sticking in its throat, and preventing it from eating; so it doubtless has taken the hook." On the throat of the *tai* being thereupon examined, there was the fish-hook in it. Being forthwith taken, the hook was washed and respectfully presented to His Augustness Fire-Subside, whom the Sea-God then instructed, saying: "[The curse which] thou shalt speak when thou givest this fish-hook to thine elder brother is as follows: 'This fish-hook is a big hook, an eager hook, a poor hook, a silly hook;'—and with these words give it to him with thy hand behind thy back. Having done thus,—if thine elder brother make rice-fields in the upland, do Thine Augustness make rice-fields in the valleys; and if thine elder brother make rice-fields in the valleys, do Thine Augustness make rice-fields in the upland. If thou do thus, thine elder brother will certainly be impoverished in the space of three years, owing to my ruling the water [and ordaining the weather so as constantly to favour thee and hurt him]. If thine elder brother, incensed at this, should attack thee, put forth this jewel which will cause the tide to flow, so as to drown him. If he express grief, put forth this jewel, which will cause the tide to ebb, so as to let him live. Thus shalt thou harrass him." With these words, the Sea-God gave to Prince Fire-Subside the tide-flowing jewel and the tide-ebbing jewel,—two in all,—and forthwith summoned together all the crocodiles, and asked them, saying: "Prince Fire-Subside is now about to proceed to the Upper Land. Who will in how many days respectfully escort him, and bring back a report?" So each, according to the length of his body in fathoms, spoke, fixing a certain number of days,—one of them, a crocodile one fathom long, saying: "I will escort him, and come back in one day." So

* A fish of the family *Sparoidei*, much prized by the Japanese.

then the Sea-God said to the crocodile one fathom long: "If that be so, do thou respectfully escort him. Do not alarm him while crossing the middle of the sea." Forthwith he seated him upon the crocodile's head, and saw him off. So the crocodile respectfully escorted him home in one day, as he had promised. When the crocodile was about to return, Prince Fire-Subside untied the stiletto which was girded on him, and, setting it on the crocodile's neck, sent the creature back.

Then Prince Fire-Subside gave the fish-hook to his elder brother, exactly according to the Sea-God's words of instruction. So thenceforward the elder brother became poorer, and came to attack him with renewed savage intent. When he was about to make the attack, Prince Fire-Subside put forth the tide-flowing jewel to drown him. On his expressing grief, he put forth the tide-ebbing jewel to save him. When he had thus been harrassed, he bowed his head, saying: "I henceforward will be Thine Augustness's guard by day and night, and will respectfully serve thee." And down to the present day his various posturings while drowning are performed at the Imperial Court by his descendants.—[There was a clan in the South-Western corner of Japan, which forms the modern provinces of Satsuma and Ōsumi, that claimed descent from this ill-starred elder brother, and who, down to historical times, furnished the infantry of the Imperial Guard. They were termed Hayabito, Haya'to, or Haito, and are by some considered to have been the remnants of ancient non-Japanese aborigines.]

The following short myths account for certain peculiarities in natural objects:—

JAPANESE.

A certain god, who went out fishing one day, had his hand caught by a shell-fish, and was drowned in the brine of the sea. Thereupon the Goddess whose province it was, having rescued him and brought him back to land, drove together all the fishes both great and small, and enquired of them, saying: "Will you respectfully serve the august son of the Heavenly Gods?"—upon which all the fishes declared that they would respectfully serve him. Only the bêche-de-mer said nothing. Then the Goddess spoke to the bêche-de-mer, saying: "And this mouth is a

AINO.

Suddenly there was a large house on the top of a hill, wherein were six persons beautifully arrayed, but constantly quarrelling. Whence they came, was not known. Thereupon Okikurumi came and said: "Oh! you bad hares! you wicked hares! Who should not know your origin? The children in the sky were pelting each other with snow-balls; and the snow-balls fell into this world of men. As it would have been a pity to waste heaven's snow, the snow-balls were turned into hares; and those hares are you. You who live in this world of mine, this world of human

mouth that gives no reply!"—and with these words, slit its mouth with her stiletto. So to the present day the bêche-de-mer has a slit mouth.

beings, must be quiet. What is it that you are brawling about?" With these words, Okikurumi seized a fire-brand, and beat each of the six with it in turn. Thereupon all the hares ran away. This is the origin of the Hare-God; and for this reason the body of the hare is white because made of snow, while its ears,—which are the part where it was charred by the fire-brand,—are black.

Aino myths of this nature might be quoted to a large extent. The Japanese mythology deals rather with stories founded on fanciful explanations of names of places. None of these are given here, as they could only be appreciated by those to whom the Japanese language is familiar. But the curious reader is referred, *inter alia*, to pp. 178, 181, 211, and 213 of the translation of the "*Kojiki*" forming the Supplement to Vol. X. of the "Transactions of the Asiatic Society of Japan."

The following are accounts of monsters :—

JAPANESE.

The God Susanoo, having been expelled from heaven, and having wandered off to the head-waters of the River Hi in the land of Izumo, found an old couple weeping upon its banks. "What is the cause of your crying?" said Susanoo. The old man answered, saying: "I had originally eight young daughters. But the eight-forked serpent of Koshi has come every year and devoured one, and it is now its time to come and devour the last. That is why we weep." Then he asked him: "What is its form like?" The old man answered, saying: "Its eyes are like cherries. It has one body, with eight heads and eight tails. Moreover on its body grows moss, also chamaecyparis-trees, and cryptomerias. Its length extends over eight valleys and

AINO.

In ancient days an enormous serpent used to commit such ravages, that the people, both Japanese and Aino, were like to be exterminated. So huge was it, that it could coil its body six times round the Island of Rishiri, that rises so high out of the water. All the Gods took counsel together, and cut at the serpent with knives and swords. For some time, as soon as the serpent was cut through, the two halves instantly stuck together again. But at last it died. From its wounds issued forth gadflies and other stinging insects, from which are descended those we see at the present day. Still the death of the parent was a boon, and the people revived from that moment.

According to some, the monster

eight hills; and its belly is constantly bloody and inflamed. Then Susanoo . . . . said to the old man: "Do you distill some eight-fold refined liquor. Also make a fence round about; in that fence make eight gates; at each gate tie eight platforms; on each platform put a liquor vat; and into each vat pour the eight-fold refined liquor, and wait." So as they waited after having thus prepared everything in accordance with his bidding, the eight-forked serpent came truly, as the old man had said, and immediately dipped a head into each vat, and drank the liquor. Thereupon it was intoxicated with drinking, and all the heads lay down and slept. Then Susanoo drew his sabre ten hand-breadths long, that was augustly girded upon him, and cut the serpent in pieces, so that the River Hi flowed on changed into a river of blood.

mentioned in the above legend was not a serpent, but a centipede. This story is simply one version of the encounter of the Japanese hero Tawara Tōda Hidesato with the gigantic centipede that is said to have lived on Mount Mikami near Lake Biwa in the province of Ōmi. We shall therefore probably be justified in assuming that the story, in whatsoever shape, is not originally Aino, but borrowed by the Ainos from the Japanese.

Genuinely mythological tales seldom have any moral tendency. This remark applies with special force to the mythology of Japan. Indeed, the absence of morality in their mythology is so patent, as to have struck the Japanese commentators themselves; and they explain it by the patriotic assertion that their countrymen needed no moral teaching, because they were perfect already, and not depraved like the Chinese and foreign nations generally! The consequence is that all the Japanese stories having a moral bearing may be traced back to Chinese or Buddhist influence, and therefore do not concern us here. The Ainos, on the other hand, are fond of moralizing in a humble, and generally an extremely prosy manner. The following example of one their stories belonging to this category is an unusually favourable specimen. But the present writer, though unable to lay his hand on any exact Chinese original of it, suspects that it is derived, viâ Japan, from Chinese or Buddhist sources. It may be entitled

THE WICKED WIZARD PUNISHED.*

One day a wizard told a man whom he knew, that, if anyone were to go up a certain mountain peak and jump off on to the belt of clouds below, he would be able to ride about upon them as on a horse, and see the whole world. Believing this, the man did as directed, and in very truth was enabled to ride about on the clouds. He visited the whole world in this fashion, and brought back with him a map which he had drawn of the whole world both of men, and Gods. On arriving back at the mountain-peak in Aino-land, he stepped off the cloud onto the land, and, descending to the valley, told the wizard how successful and delightful the journey had been, and thanked him for the opportunity he had given him of thus seeing so many strange sights.

The wizard was astounded. For what he had told the Aino was a wicked lie, invented with the sole intention of causing the death of this man, whom, for reasons best known to himself, he hated. Still, as that which he had meant simply as an idle tale was apparently an actual fact, he decided to see the world himself in this easy fashion. So, going to the top of the mountain and seeing a belt of clouds a short way below, he jumped onto it, but—was simply smashed to pieces in the valley beneath. That night the God of the mountain appeared to the first (good) man in a dream, and said: "The wizard has met with the death which his fraud and folly deserve. You I kept from hurt, because you were a good man. So when, in obedience to the wizard's advice, you leapt off onto the cloud, I bore you up and showed you the world, in order to make you wiser. Let all men learn from this, how wickedness leads to condign punishment."

III.

The two sets of stories given in the above pages could scarcely be more divergent in general complexion. Yet they have been chosen from among a number, not at all with the view of bringing dissimilarity into special prominence, but rather on account of the existence of certain points of contact, which make comparison possible. Nine out of ten of the early Japanese stories are myths pure and simple, airy phantoms of the imagination. The heroes of them are generally men, or gods who are the counterparts of men. The Aino tale-teller, on the other hand, generally wishes either to point a moral or to account for some natural fact; and the personages of his fairy-land are mostly birds and beasts. Not only, indeed, are birds and beasts the actors in his fairy-land. They are his actual gods. He worships the owl, the salmon, the fox, the wolf, the hare, the otter, and others yet. As for that redoubtable animal the bear,

* This story, having been written down afterwards from memory, unavoidably appears in a less genuinely Aino form than the others.

the Ainos constantly speak of it, not by one of its numerous proper designations, but simply as "God." It is true that among the Japanese also we meet with traces of the deification of animals. The Hare-God mentioned on page 21 is a case in point. But, speaking generally, what attracted the early Japanese mind was, not the brute creation, but the world of men.

If the Japanese have few beast-stories, the Ainos have apparently no popular tales of heroes. The chieftain Penri, though in daily contact with the present writer for weeks, and though talkative in the extreme and seemingly willing to communicate all the traditions of his country, could scarcely recollect the name of any man of note, could not tell of one whom the nation had singled out as its favourite hero. This is the more strange as, until recently, the whole history of the Ainos has consisted of wars against the Japanese and against each other. With the early Japanese the case was far different. They had Jimmu Tennō, the descendant of the Sun, the Heaven-sent Conqueror. They had Jingō Kōgō, the brave Empress whose junks were borne across the sea-plain on fishes' backs to Korea's gold and silver land. They had Yamato-take, the subduer of the aborigines, famed equally as a warrior and as an amorous swain. Down to the present day these personages live in the national mind. Even the learned believe in them, as, until recently, even the learned of Western Europe believed in King Arthur and his Knights of the Round Table.

Though differing so widely in their general tendencies, there is an agreement between the early Japanese and the Aino view of things on various negative points. But then most primitive nations agree in lacking, for instance, the notions of transmigration, incarnation, vicarious atonement. More peculiar is the absence in both mythologies of any legend of a deluge. The only thing at first sight pointing in that direction is a tradition which the Ainos preserve of certain geographical changes in the Island of Yezo, to the effect that the sea formerly divided it in two, running from about Tomakomai on the South to the mouth of the River Ishikari on the North. At that time, say they, the higher mountains alone stood out as islands; but gradually the land gained upon the sea. Possibly this tradition may be founded on a confused recollection of some of their fellows having formerly lived on the Main Island of Japan, divided from the rest by the Strait of Tsugaru. But in any case, there is no trace in this of what we call "*the* Deluge." Other accounts given by the Ainos of tidal waves, and of rivers overflowing their banks, are simply matters of recent history. In the early Japanese traditions there is not even that little said about any devastations by water. Neither has fire impressed the imagination of the two races much more than water has done. Living, as they do, in a land of earthquakes and volcanoes, they have few striking legends connected with those phenomena. The two mythologies agree likewise in being silent concerning the end of the world. Both lack all connection with morality.

Both lack priests and prophets, and with them an elaborate theology. In fact, both belong to a very primitive stage of mental development. To neither has yet come any echo from the banks of Ganges or of Jordan.

Different readers will doubtless judge differently of the intrinsic worth of the two mythologies. In any case, they should carefully remember one important fact. It is that, excepting stories like those here given, and a few almost metre-less songs, the Ainos have no other literature at all. Panaumbe and Penaumbe, the serpent that coiled itself six times round the Island of Rishiri, the man whom the bear lured into Hades,—these tales and a few dozen more constitute their whole intellectual baggage. What the Japanese myth-makers would have evolved besides myths if, some fifteen centuries ago, Chinese thought and Indian thought had not made their way hither, it is impossible to say. But since then, the mythology of Japan has been the least important factor in the mental state of the nation. It might have been clean swept away, and the nation would scarcely have felt the change. The intellectual treasure of the Japanese was elsewhere,—stores of poetry, romance, and history, drawn partly from China, partly from India, partly from the new-born consciousness of Japan itself. This state had been reached more than a millennium ago. Of our own day it is surely not necessary to speak.

In concluding this section of the subject, and as a warning to others who might be inclined to accept statements of fact made by the Ainos with regard to their own history, the present writer would remark that his own impression is that such statements made by any uncultured people are quite untrustworthy, unless supported by extraneous evidence. Tests of Aino inconsistency and unreliableness crop up wherever proof can be applied. The contradictory assertions made with regard to the question of the former presence of Ainos on the Main Island of Japan has already been alluded to. Again, take the worship of Yoshitsune, with respect to which Japanese and European travellers have said so much. Mr. Batchelor asserts that the Ainos tell him that they never worship Yoshitsune. The present writer was positively told that they do worship him, though not often. A third person would probably be answered in some third manner. It may be interesting to note in passing that the contradictory assertions made concerning Yoshitsune's Yezo adventures might all be equally true, owing to ambiguity of expression. By "Yezo," Europeans designate the single island, whose present official Japanese name is "Hokkaidō." But the old, and in Japan still partly prevailing, usage does not thus limit its meaning. "Yezo" denotes any place where the Yezo people, i.e. the Ainos, live. Thus Southern Saghalien is Yezo, the Kuriles are Yezo, Northern Japan used to be Yezo. It is therefore perfectly possible that Yoshitsune may, as history tells us, have died in Northern Japan, without ever crossing the strait of Tsugaru, and may yet have been in "Yezo." The error would be in the interpretation only, not in the assertion. But it is, in any case, not by

interrogating the Ainos that we shall get at the truth. How very little Aino evidence goes for, may be gathered from the fact that they assert *tambaku* (tobacco) to be a native Aino word, and believe that their ancestors were always tobacco-smokers from the earliest ages! The only change which has taken place according to them is that, whereas their ancestors and the gods smoked pipes only, they themselves are getting to enjoy foreign cigarettes! Evidently "the earliest ages" were a very short time ago. But it were useless to pursue this subject further. It would be like breaking a butterfly upon a wheel to demonstrate in proper form and with all gravity that men, in comparison with whom the peasantry of Europe are *savants*, must be indifferent guides on matters of history and criticism. The note of caution has only here been struck, because an opportunity for doing so presented itself. It need hardly be added that a caution nearly as great must be exercised with regard to the statements made by the early Japanese, as preserved in their so-called histories, the "*Kojiki*" and "*Nihon-Gi.*" The present writer, having treated of this subject at length in another place,* need not now refer to it more particularly.

IV.

A comparison of the two mythologies seems to reveal even less connection than exists between the two languages. But, failing organic connection, is there no inorganic resemblance between the two languages and mythologies, caused by the long proximity of the two nations?

There are traces of such a resemblance. It has already been hinted on page 10 that Japanese and other Tartar influence may have been at work in moulding the construction of the Aino sentence. This is a matter of speculation. But when we come to the question of loan-words, there is no longer room for doubt. Mr. Batchelor gives a list of half a hundred Aino words borrowed from Japanese. But it would not be difficult to get together as many more. Just to quote a few, there are *ataye*, "price;" *meko*, "cat" (Jap. *neko*); *mungi*, "wheat" or "barley" (Jap. *mugi*); *pashui*, "chopsticks" (Jap. *hashi*); *ratchaku*, "candle" (Jap. *rōsoku*); *shomba*, "buckwheat" (Jap. *soba*); *tara*, "straw bag" (Jap. *tawara*); *tanondaru*, "to engage" (Jap. *tanomu*); the modern names of the months, such *shongwachi*, "January" (Jap. *shō-gwatsu*); the Sinico-Japanese numerals, which have come into modern Aino use in certain contexts, etc., etc.

Very curious and instructive is it to notice the letter-changes that occur in the Japanese words which the Ainos adopt. Some of these changes simply result from the fact that the loan is made from the Northern Japanese *patois*, not

*Supplement to Vol. X. of the "Transactions of the Asiatic Society of Japan," p. XLIV *et seq.*

from the standard tongue, and are therefore not changes at all, so far as the Ainos are concerned. Thus the nasalization in such words as *kambi*, "paper" (properly *kami*) ; *shinjū*, "forty," (properly *shi-jū*), is but a common Northern corruption.* So is the substitution of *i* for *e* in *kani*, "money" (properly *kane*), and of the syllable *chi* for *tsu* in such words as *kuchi*, "boots" (properly *kutsu*) ; *chikunai*, "a fine" (properly *tsugunoi*). The substitution of *sh* for *s* in *somba*, "buckwheat" (for *soba*), and similar words, is not a Northern Japanese, but an Aino peculiarity, *s* and *sh* being interchangeable in Aino.

Some of the changes observed are not mispronunciations, but genuine relics of archaic diction. Thus *nuttaru*, "to sew" ; *tanondaru*, "to engage," preserve a termination *taru* which is no longer heard from the lips of the Japanese people, though still used in literary compositions. It is the "attributive form" of one of the past tenses ; but in Aino it has been adopted, or rather adapted, as the suffix showing that any given word borrowed from the Japanese is a verb, and not a noun. Between *aunki* or *aungi*, the Aino for "fan," and Japanese *ōgi*, there may at first sight seem to be scant similarity. But the origin of the Aino word is explained when we remember that the *kana* spelling and original pronunciation of *ōgi* is *a-fu-gi* (ア フ ギ). The *f* sound in such positions was early dropped in Japanese ; and the *n* in Aino *aungi* is accounted for by the influence of the Northern *patois* with its love of nasalization, as mentioned above. A similar instance is afforded by *teuna*, the Aino for "adze." *Teuna* is simply the Japanese word *chōna* pronounced in an old-fashioned way. Such Aino forms as *pakari*, "measure" (Jap. *hakari*) ; *pashui*, "chopsticks" (Jap. *hashi*) ; *piuchi*, "flint and steel" (Jap. *hi-uchi*) ; *puri*, "custom" (Jap. *furi*), have a peculiar interest, as adding a link to the chain of evidence which tends to show that Japanese *h (f)* was originally *p*. The loan-words with initial *p* in Aino are precisely such as were almost certainly borrowed at an early period, when Japanese *h (f)* may still have had the *p* sound. At the present day, when the Ainos borrow Japanese words beginning with *h* or *f*, it is mostly the *f* sound which prevails. Thus *furaketaru* (Jap. *hiraketaru*), "to be civilized," "to civilize."

Some of the loan-words illustrate the queer transformations of meaning that take place in language. What Japanese scholar, for instance, would imagine the Aino *kingai*, "luggage," to be of Japanese origin? It is so, nevertheless. It is none other than the word *ki-kae*, "a change of clothes." Apparently a change of clothes formed the chief part of the luggage which Japanese travellers put on the back of their Aino guide. The Ainos, not

* Most Japanese travellers in Yezo have believed the Aino word for "mountain," *nupuri*, to be a corruption of the Japanese *nobori*, "an ascent." But on this supposition, it should have been nasalized into *nombori* or *numburi*, as the Northern Japanese peasants would pronounce the word. It seems more likely that *nupuri* is a pure Aino word, derived possibly from *nup ri*, "high on the moor."

knowing how restricted was the meaning of the term, widened its application so as to include luggage of every sort. Again the name of *Shamo*, by which the Japanese are known in Yezo, seems to be a corruption of *shamon*, "a Buddhist priest (Sanskrit *srâmana*), Buddhist missionaries having been the pioneers of Japanese civilization in the North. *Saimon*, the Aino for "priest," is simply the Japanese *saimon*, "a ritual," the thing having been mistaken for the man. A more general lesson taught,—perhaps we should say a general fact exemplified,—by the Japanese words found in Aino, is that civilization tends to carry its terminology with it. Such implements as the awl, the saw, the hammer, the kettle, the gun; such animals as the horse, the cow, and the cat; the metals, the chief cereals, have all taken their Japanese names with them from Japan to Aino-land. Similarly Japanese are the words for "book," "paper," "ink," "medicine," "physician," "money," showing how such little hearsay acquaintance as the Ainos have with literature and with the scientific treatment of disease (for in their natural state they trusted to prayer alone as a healer), has been derived from their more cultured neighbours.

Turning to the Aino mythology, we find that it, too, shows traces of Japanese influence. The story of the descent of the Aino race from a dog has clearly sprung from the similarity of the word *Ainu* to *inu*, the Japanese for "dog," and to *ainoko*, the Japanese for "half-caste," as already stated in the preceding section. Probably the story is of Japanese origin, the idea of marriages between dogs and women being one with which, from olden times, the Japanese imagination has been familiar. The *minduchi*, or "water-sprites," who, say the Ainos, drag horses into ponds and pull out their entrails, remind us of the *kappa* of modern Japanese folk-lore. Most striking is the borrowing by the Ainos of some of the chief religious terms. Thus the word *nusa* or *nusha*, by which they denote a collection of *inao* (the whittled sticks which they set up as symbols of the gods in every act of worship), can be traced back as a Japanese word to the dawn of Japanese literature. The same is the case with *nomi*, "prayer," which is archaic Japanese now fallen into disuse. The word "God" itself, *kamui*, is from the Japanese *kami* (conf. *pashui* from *hashi* for the insertion of *u*), primarily "above," "superior," hence "a superior," e.g. "a governor," "a god." That the Japanese, and not the Aino, is the original, is proved by the greater vitality,—so to speak,—of the former. The Aino *kamui* is a substantive, and nothing more. The Japanese *kami* still lives, as of old, as a pliable word, which may be a noun, an adjective, or a particle, according to circumstances. It is more organic.

Such examples as *nomi*, *Shamo*, *kingai*, and others that might be quoted, show that Aino words, which at first sight seem purely native, are sometimes, on closer investigation, found to have been borrowed from the Ainos' more civilized neighbours. The conviction of the present writer is that a consider-

able portion of the Aino vocabulary would turn out to be Japanese, if only we had before us an Aino literature preserving the various older forms of the language. Even as it is, and with little but the contemporary Aino colloquial to go by, a thorough and impartial investigation might disinter, from amid the Aino vocabulary, words not yet claimed for a Japanese source. The Aino mythology seems to be, on the whole, clearer of foreign influence. Doubtless the Japanese who, from the earliest ages downwards, were chiefly brought into contact with the Ainos, were among the most ignorant of their nation,—fishermen, pedlars, rude soldiers, adventurers, criminals fleeing from the law. They unconsciously taught the Ainos a number of Japanese words; they also taught them the rudiments of certain necessary arts. But they were not likely to influence very deeply the dreamings of the myth-makers.

One difficulty, among others, in such an investigation as the tracking of Japanese words and thoughts in the Aino language and mythology, is that it can only be carried on by specialists, and that these specialists are the very persons, who, from a natural predilection for their own subject, will instinctively shrink from the consideration of anything that may seem likely to diminish its beauty or importance. Still, the fact of wholesale borrowing is one which the specialist, however reluctantly, must face in every country of the Far East. Thus the Japanese scholar, if he claims for himself much that superficially seems to be Aino, does so knowing that he himself has to pay back to China a vastly larger debt. For even the very oldest relics of the Japanese language, the oldest traditions of the Japanese nation, when placed under the microscope of criticism, testify to the fact, so unwelcome to the Japanese *literati* of the old school, that there is no known time at which Japan was not more or less under the shadow of Chinese influence.

V.

Here a further question arises, the answer to which contains the most interesting information that Aino studies yield. The question is: if the Ainos have borrowed so much from the Japanese, are then the Japanese under no similar obligations to the Ainos?

No, and yes. On the one hand, it is at present impossible to point to any words of the standard Japanese language as being certainly derived from Aino. At most, we may assume it as not unlikely that the names of some few animals and plants, which belong to both languages, were Aino before they were Japanese. Thus *rakko*, "a seal," may have been originally Aino. The initial *r*, which is foreign to Japanese linguistic habits, favours the supposition, together with the fact that the animal is known only in the northern portion of Japan, whither the Ainos were the first to penetrate. Taking a

wider view of the subject of such international borrowings, the analogy of the Celtic loans to French, Italian, and English, the adoption by the European colonists in America of such aboriginal American terms as "squaw" and "wigwam," and other instances, all the world over, of more civilized races occasionally borrowing from their less civilized predecessors, show that the chances are in favour of Aino having lent some words to Japanese, and lead us at the same time to infer that such loans have been confined within very narrow limits. But there is one portion of the field to which this reasoning does not apply. It does not apply to geographical nomenclature. Conquerors are rarely, if ever, at the pains of re-naming all the towns, rivers, and provinces of a country. They mostly begin by adopting the native names, mispronouncing them of course to a greater or less degree. It is only when they build new towns or villages, or when, in process of time, new associations here and there suggest new appellations, that they will invent names derived from their own language. The Americans built Salem, Portland, and Concord where no towns had stood; and the names are English accordingly. But they have left the Potomac and the Mississippi, Niagara, Massachusetts, Wisconsin, and scores of other aboriginal Indian designations, just as they found them. In time, as the alien names increase, so will the aboriginal names tend to disappear together with ancient landmarks. But they never can disappear completely. The names of several places in Normandy, indeed the word "Normandie" itself, still testify, after the lapse of a millennium, to the presence in North-Western France of a race that has left scarcely any other trace behind. So with the Celtic name borne to this very day by Saxon Britain.

From the commencement of his Aino studies, the present writer set himself to an investigation of the meanings of the place-names both of Yezo and of the Main Island, with the object of discovering what proportion, if any, of the geographical nomenclature of Japan could be traced back to Aino sources. The interest of this peculiar line of research is by no means simply philological. It is historical. If it can be proved that there are Aino place-names all over Japan, then we have an irrefragable confirmation of the hypothesis put forward by several writers, but never yet proved, to the effect that the Ainos were the aborigines of the whole archipelago. If, on the contrary, there are no Aino names in certain provinces, there is a strong presumption against the Ainos ever having inhabited those provinces. The results obtained will perhaps be thought small. They are very small indeed compared with the trouble taken. But it must be remembered that the idea of searching in place-names for information concerning the aborigines of Japan is a new one, and that the conditions under which the investigation has to be made are peculiar.* Instead of

*So far as known to the present writer, the only previous adumbration of this line of research is that given by Mr. Shirano Kaun, in a learned article on cave-dwellings, printed in Vol. LXI. (August 1882) of a periodical entitled "*Gakugei Shirin*," wherein he demonstrates the Aino origin of Otokuni, the name of a place in the province of Yamashiro,

simply stating results, it may be useful first to describe these conditions. Other students will be better enabled to pursue the same investigation in greater detail.

But before entering on this subject, the ground must be cleared of a preliminary objection. With what logic, it may be urged, do you invite us to accept a great extension of the Aino race in early Japan, when it is a physiological fact, vouched for by so high an authority as Dr. Baelz,* that there is little or no trace of Aino blood in the Japanese people? In reply to this, some would perhaps quote such examples as New England, whence the Indians have vanished, leaving nought behind them but their place-names. In Japan, however, the circumstances are different from those of New England. There has undoubtedly been constant intermarriage between the conquerors and the native race upon the Aino border. We can infer this from history. Those who have travelled in Yezo know it by personal experience to-day. Nevertheless, these intermarriages may well consist with the absence of any trace of Aino blood in the population. As a matter of fact, the Northern Japanese, in whose veins there should be most Aino blood, are no whit hairier than their compatriots in Central and Southern Japan. Any one may convince himself of this by looking at the coolies,—almost all Nambu or Tsugaru men,—working in the Hakodate streets during the summer months, when little clothing is worn. But the paradox is only on the surface. The fact is that the half-castes die out,—a fate which seems, in many quarters of the world, to follow the miscegenation of races of widely divergent physique. That this is the true explanation of the phenomenon, was suggested to the present writer's mind by a consideration of the general absence of children in the half-breed Aino families of his acquaintance. Thus, of four brothers in a certain village where he staid, three have died leaving widows without male children, and with only one or two little girls between the three. The fourth has children of both sexes; but they suffer from affections of the chest and from rheumatism. Mr. Batchelor, whose opportunities for observation have been unusually great, concurs in considering this explanation as sufficient as it is simple. There are scores of mixed marriages every year. There are numerous half-breeds born of these marriages. But the second generation is almost barren; and such children as are born,—whether it be from two half-breed parents, or from one half-breed parent and a member of either pure race, are generally weakly. In the third or fourth generation the family dies out. It may be added that the half-breeds have a marked tendency to baldness, and that their bodies are much less hairy than those of the genuine Ainos. This fact has doubtless helped to cause the divergence of opinion with regard to Aino hairiness. For the comparatively smooth half-breeds usually speak Aino, dress Aino fashion, and are accounted to be Ainos, so that travellers are likely to be misled, unless constantly on their guard,—unless, in fact,

*See p. 336 of his essay already quoted, entitled "*Die Körperlichen Eigenschaften der Japaner.*"

they are scientific observers, not mere "globe-trotters." There seem to be half-breeds in all the villages whither Japanese pedlars and fishermen have penetrated. There have therefore probably, at some time or other, been half-breeds in every portion of Japan where the two races have come in contact.

To return to our main subject. Two theories may be held with regard to the former presence of Ainos in Japan. One is that they occupied the whole country before the arrival of the Japanese. This theory has been advocated by Professor Milne in papers read before the Royal Anthropological Society of London, and the Asiatic Society of Japan;* and it has sometimes been stated as a fact by others, who, however, fail to advance the proof of their assertion. The arguments used by Professor Milne are chiefly derived from archæological finds, from the presence in all parts of Japan of kitchen-middens and of stone implements, such as are met with in still greater quantities in modern Yezo. To his arguments, which should be consulted at length in the papers already mentioned, it has been objected by Professor Morse and others that there is no positive proof that the remains attributed by him to the Ainos may not have been left by some still older race, or by the early Japanese themselves. The presence in the kitchen-middens of fragments of pottery has more especially been quoted against him. For the modern Ainos are not known to make pottery; and it is asserted that no race, having once learnt such an art, will forget it. The second theory, which is that commonly held, is that the Ainos are essentially a Northern people, whose habitat has never extended much further South than the region occupied by them during the early Middle Ages. This theory cannot be traced to any particular authority. It is rather the natural result of the facts present to the memory of recent generations of Japanese, who have had before their eyes visible proofs of the presence of Ainos in the North, but to whom the notion of Ainos in the South as well has never had the occasion to suggest itself. The light thrown on the matter by Japanese historians is as follows:—

They show us incidentally that the name "Yezo"† was anciently applied to the Northern provinces of Japan proper. Indeed to the present day there may be seen at the village of Taga, near Sendai, in the province of Rikuzen, a stone bearing an inscription to the effect that the distance thence to the frontier of Yezo was one hundred and twenty *ri*, i.e. fifty English miles.‡ Sendai itself is between the 38th and 39th parallel of latitude, and over two hundred miles from the Northern extremity of the Main Island, that is, more

* Royal Anthr. Soc., May 1881; Trans. of the Asiat. Soc. of Japan, Vol. VIII. Pt. I., and Vol. X. Pt. II.

† "*Yezo*" is a word unknown to the modern Ainos, who call their own country *Ainu Moshiri*, i.e. Aino-land. It may be a corruption of the Japanese [*Y*]*ebisu*, "barbarian," itself a word of doubtful origin.

‡ The modern official Japanese *ri* is equal to 2.44 English miles. But the ancient *ri* was only one sixth part of that distance.

than half-way from that extremity to the site of the modern capital, Tōkyō. The earliest almost contemporary notice of the Ainos in Japanese history is a paragraph in the "*Nihon-Gi*" (compiled A.D. 720), which tells us of the submission made by several thousands of Ainos, who inhabited the province now called Echigo, to the generals of the Empress Kōgyoku in the year 642. Sixteen years later, a Japanese fleet of a hundred and eighty junks sailed up the West coast of the Main Island, and smote the Ainos dwelling in the districts of Akita and Nushiro (the present province of Ugo). It is then that such familiar Aino names as Oshima, Shiribeshi, and Ifuri[so] are first mentioned. But they would seem (as acutely remarked by the learned author of the *San-goku Tsūran*) to have designated places on the Main Island, not, as now, places in the Island of Yezo. During the reign of the same Empress Kōgyoku, who had meantime assumed the new name of Saimei, a couple of Ainos were presented as curiosities to the Emperor of China; and accordingly we find the Aino race mentioned under the name of "Hairy Men" in the annals of the T'ang dynasty.* In 801 the celebrated general Tamura Maro made his expedition against the Ainos on the Eastern side of the Main Island, whence they appear to have been more difficult to dislodge than from the West coast. It was he who set up the frontier stone above alluded to. The last notable expedition against the Ainos was in the year 811, as mentioned in the *Shaku Nihon-Gi*. After that time, the Ainos gave no further trouble on the Main Island. Their removal across the Strait of Tsugaru to Yezo would seem to have taken place gradually. Indeed Japanese authors say that a few were still left on the Main Island as late as a hundred years ago. The Japanese did not long hesitate to follow them into their new home. But at first, and for some centuries, these Japanese were only stray priests and adventurers. It was not till the fifteenth century that South-Western Yezo became the appanage of the feudal lords of Matsumae; nor was it till the present century that the authority of the central Japanese Government was extended over the whole island.

History proper teaches us no more than this. Going back to mythical times, we read in the "*Kojiki*" and "*Nihon-Gi*" of barbarians being subdued by Prince Yamato-take in the various provinces on the way between the province of Owari and the province of Musashi, in which latter the modern city of Tōkyō stands,—that is in the centre of the Main Island; also in Izumo on the coast of the Sea of Japan, not far from the South-Western extremity of the Main Island. Jimmu Tennō likewise, when coming eastwards up the Inland Sea from his original home in Kyūshū, is represented as everywhere encountering hostile aborigines. The natural inference is that these aborigines were none other than the Ainos.† For,

*The Chinese historian expresses himself thus: "On the Eastern frontier of the land of Japan there is a barrier of great mountains, beyond which is the land of the Hairy Men."

†An influence which the discovery that some of these aborigines are mentioned under Aino names (as stated on p. 18) helps to justify. This consideration, being a new one, had not hitherto been brought into the argument.

as their history during the period authentically known to us has consisted in their being constantly pressed back by the advancing Japanese, why should we imagine a break in the process at any given date in antiquity? To this it has been objected that there is no proof that the early barbarians mentioned in Japanese history were Ainos, and that it is quite possible that various barbarous races may have divided the Japanese archipelago between them. In any case, it must be allowed that direct historical evidence carries the Ainos, as such, no further South than the 38th parallel of latitude. There would, therefore, be no palpable absurdity in adhering to Motoori's view that the Ainos were a Northern race making their way towards milder climes, when they were met by the Japanese advancing from the South, and were forced back again into their old home.

So far history. Its testimony is certainly rather for than against an earlier wide Southern extension of the Aino race. But it speaks with a voice which is of dubious interpretation. Will a study of the place-names help us better?

The conditions, under which an investigation into the place-names of Japan has to be made, are briefly as follow :—

1. The great majority of the place-names in Yezo are Aino. These may be used as a standard, whereby to judge of the derivation of place-names in Japan proper.

2. The Japanese write proper names either ideographically or phonetically. When a name is written ideographically, e.g. *Nagasaki* 長崎, i.e. "long cape," the presumption is that it is genuinely Japanese, the persons who first wrote it down having evidently connected a reasonable meaning with its component parts, just as we do with such names as New-chapel, Ox-ford. Most Japanese place-names are written in this ideographic manner. The phonetic method is what is technically termed "*Man-yō-gana*," from the fact that many of the poems in the *Man-yō-shū* anthology are thus transcribed syllable by syllable in Chinese square characters, used phonetically without any regard to signification. Speaking generally, words written in this manner are those whose sense or origin is not known, and which cannot be written ideographically, because not understood. Such are the names of the provinces of Noto (written 能登), Izu (written 伊豆), Satsuma (written 薩摩). It is by the help of this decidedly cumbrous quasi-phonetic system, that the Chinese and Japanese have always transcribed foreign words. The presumption is in favour of the foreign origin of any name thus written. There are various intermediate stages between exact transcription, as in the three examples just quoted, and mere approximate adumbration of the sounds intended. Thus 武藏 for Musashi, 出雲 for Izumo, can only be correctly read by those who have been specially taught how to read

them. Compare such English names as Abergenny spelt Abergavenny, or Chumly spelt Cholmondely.

3. Two different causes tend to corrupt foreign place-names adopted by the Japanese. One is the aversion of the Japanese vocal organs to harsh sounds. The other is the fondness of the Japanese people for elegant and lucky-sounding Chinese characters. Such characters, when fitted to a name, will tend gradually to alter the pronunciation, so as to make it accord better with the writing.

4. The Japanese have always had a cavalier manner of dealing with place-names and their orthography, which is quite unknown in Europe. Take, for instance, the edict issued by the Empress Gemmyō in June of the year 713. She ordained that good (i.e. lucky or euphonious) characters were to be affixed to the names of all provinces, districts, and villages. Two centuries later, i.e. early in the tenth century of the Christian era, a second edict referring to this matter was issued. It ran as follows: "Use two characters for all names of districts and villages within the jurisdiction of the various provinces, and always select lucky names." The effect of such edicts was that the official orthography, instead of helping to preserve the old names intact, corrupted them more surely and more speedily than the inevitable process of phonetic change would have done. For, though the peasants of each particular locality might, regardless of orthography, continue to pronounce in the old way, readers at a distance and the educated generally would tend more and more to conform their pronunciation to the written standard, just as we sometimes hear English speakers pronounce (simply because they see them written) letters which the traditional and correct pronunciation of English leaves silent. But in Japan they do not stop at trifles like this. They go so far as to change names utterly,—both names of places and names of people,—at a moment's notice, and for fanciful reasons; thus Tsurugaoka for Shōnai (the latter an old Aino name), Komagatake for Sawarayama (also an Aino name), Nagano for Zenkōji, etc., etc., etc. The process has been going on, sometimes slowly, sometimes quickly, during the whole of Japanese history. The recent alteration of Yedo to Tōkyō is but the most familiar out of many hundreds of instances of this history-destroying custom.

5. The natural characteristics of the country are there to guide us in doubtful cases. It must not, however, be forgotten that these natural characteristics have changed somewhat in the lapse of centuries in many places. Professor Milne and Mr. Ōtori Keisuke are there to tell us that what was once a river's mouth may now, in this portion of Japan, be many miles up the stream.

It would thus appear that history directly encourages us to expect to find Aino place-names on the Main Island of Japan at least as far South as the 38th degree of latitude, and countenances, rather than otherwise, our continuing the

search still further to the South; that the way we shall discover names to be Aino, even when they are not to be interpreted by the vocabulary of the modern Aino tongue, is by comparison with the place-names of modern Yezo; that the class of names among which there is most chance of discoveries being made, is that which is written phonetically in *Man-yō-gana*; and that we should expect to recognize fewer Aino names in Japan than the facts would otherwise appear to warrant, on account of the Japanese custom of re-naming places, and of the corruptions caused by mispronunciation and by variations arising from the use of Chinese characters to write the names with.

One or two examples from the place-names of modern Yezo will illustrate the manner in which Aino names become disguised *à la Japonaise*. There is a province, in the East of the island, named *Tokachi*, and written with the Chinese characters 十勝, which signify "ten victories," *to* meaning "ten," and *kachi* meaning "victory" in Japanese. But, on enquiry, it appears that the original Aino name is, not *Tokachi*, but *Tokapchi*, a word of unknown meaning. The Japanese, unable to pronounce it as it stood, might have turned it into *Tokafuchi*, as *Karapto* (Saghalien) has been turned into *Karafuto*, preserving the labial in an aspirated form. But the form *Tokachi* was preferred, because of the characters which were at hand to write it phonetically, and at the same time to suggest an auspicious idea. Another fact to be noted is, that whereas the Aino name denoted a river, it was enlarged by the Japanese so as to denote first a district, and then a whole province. Take the example of another district, the *Yamakoshi-gōri*, which includes all the land at the head of Volcano Bay. The name sounds perfectly Japanese. One would imagine the characters 山越郡, with which it is written, to be ideographic, signifying "the district of the mountain passage." On enquiry, however, the name turns out to have been originally, not that of a district, but of a stream, and to have had no connection with mountains or with passages across them. It is properly in Aino *Yam-kush-nai*, i.e. "the stream of the chestnut burs." Its origin is to be sought in the chestnut-trees which grow on the banks of the stream, and whose burs are carried down each season by the waters. Cape Shiraito again (written 白絲) is a perfectly Japanese-sounding name. And yet it is not Japanese, and does not mean "white thread," as it would seem to do from the characters. It is a mispronunciation of *shiretu*, one of the Aino words for cape. So, when the Japanese talk of Shiraito-zaki, they literally say "cape cape."

These examples will perhaps suffice to show how deceptive are the shapes which Aino names adopt when pronounced by Japanese mouths and written with Chinese characters. They prove that even the most polished-sounding of Japanese place-names is not above the suspicion of being a barbarous Aino word in disguise. A large field is thus opened for the ingenuity of the

etymologist. A large field, it will perhaps be hinted, is also opened for his mistakes. Certainly he must walk warily, guiding himself by a study of the natural features of each place, and by every other scrap of information that may come to hand. Above all he must not make Aino studies ridiculous, as Celtic studies were so long made ridiculous. He must not be so much in love with his own subject, that he sees nought but Aino derivations everywhere, and does not give other possibilities a fair consideration.

In order to guard as far as possible against arbitrary identifications, the present writer's first care was to make a catalogue of the chief place-names in contemporary Yezo. The catalogue shows the meanings of many Aino place-names, the sounds of others whose meaning is obscure, the degree to which the names have been corrupted on their passage into Japanese usage, and the Chinese characters selected by the Japanese to write them with. Such a catalogue may be presumed to be likely to help us to learn what to expect in the place-names of those parts of Japan proper that have been under Aino influence. The catalogue is as follows. The Japanese pronunciation, though corrupt, is given first, because it is that which is used officially, generally found in maps, and most likely to survive.*

Jap. Pronunc.	Characters.	Orig. Aino Form.	Signification in Aino.
Abashiri (*d.*)	網走	Apashiri	?
Abuta (*d.*)	虻田	Aputa	?
Aibetsu (*v.*)	相別	Aipekushnai (*r.*)	?
Ainumanai (*v.*)	相沼内	Ainuomanai (*r.*)	"The stream where the Ainos dwell."
Akkeshi (*v.* & *d.*)	厚岸	Atkesh	"Elm cove."
Aonai	青内	„	
Arikawa (*v.*)	有川	Aripet (*r.*)	?
Ashoro (*d.*)	足寄	„	?
Assabu (*r.*)	厚澤邊	Asap-pet (*r.*)	?
Atsūshibetsu (*v.*)	? ... ?	(*r.*)	?
Atsuta (*d.*)	厚田	?	?

Bakkai (*v.*).....抜海.....Pakkai-shuma ... ."The stone which carries on the back." The name is derived from an upright rock with another lying across it, thus suggesting the idea of a woman carrying a child on her back.

Benkei-zaki (*c*) .....辨慶崎.....From *penikkeu*, "a knot or backbone of mountains." The name has originally nothing to do with Yoshitsune's henchman, Benkei.

* The letters *c*, *d*, *h*, *i*, *m*, *p*, *r*., and *v*. denote respectively that in Japanese the name is that of a cape, district, hill, island, mountain, province, river, or village (town). Two commas, in the third column, show that the original Aino form is identical with that used by the Japanese.

Jap. Pronunc.	Characters.	Orig. Aino Form.	Signification in Aino.
Betchaku (*v.*)	別奴	?	?
Biratori (*v.*)	?	Piratori	"Cliff dwelling."
Birō (*d.*)	廣尾	?	?
Birofune (*v.*)	廣船	?	?
Chietomai (*v.*)	?	?	?
Chikanai	近內	,,	"The river we cross (?)"
Chikaputomushi (*v*)	?	?	?
Chinomi (*v.*)	?	,,	"We pray."
Chinshibetsu (*v.*)	?	?	?
Chitose (*v.*)	千歲	*i.*Shikot	?—Chitose seems to be a mere adumbration of the original name Shikot, which was given up on account of its unlucky sound, recalling as it does, the words *shi*, "dead;" *kotsu*, "bones."
Chūrui (*r.*)	?	?	?
Daikoku-jima (*i.*)	大黑嶋	?	The Japanese name is a new one given for luck's sake, Daikoku being the God of luck.
Ekikomanai (*v.*)	盆駒內	Ukikomanai (*r.*)	"The gradually entering river."
Eramachi (*v.*)	江良町	?	?
Erimo-zaki (*c.*)	襟裳崎	Enrum nottu	"Rat promontory." So called from a supposed resemblance to a rat's head.
Esan (*c.*)	恵山	Esani	"The place where the scoriæ (from the volcano) descend."
Esashi (*v.* & *d.*)	江差	Esash	Perhaps from *e*, "volcanic scoriæ," and *sash*, "to surge," "to resound."
Ezo	蝦夷	Not known to the Ainos.	
Fuemappu	笛舞	Puimap.	
Fumbetsu	?	Humpet	"The resounding river."
Furebetsu	風連別	Furepet	"Red river." So called from the red rocks near its mouth.
Furū (*v.* & *d.*)	古宇	Furu	"An acclivity," "a hill."
Furubira (*v.*)	古平	Furupira	"Hill cliff."
Futoro (*v.* & *d.*)	太櫓	Pitoro	"The pebbly place."
Fuyujima (*v.*)	冬嶋	Puishuma	"A rock with a cavern."
Habomai (*v.*)	?	?	?
Hakodate (*v.*)	函舘	Ushongesh, for Ush-un-kesh, "the lowest or most inland part of the bay." The Japanese name Hakodate was a new invention.	
Hamamashike (*d.*)	濱益	Amamshike	?
Hamanaka (*b.*)	濱中	Probably named by the Japanese,	

Jap. Pronunc.	Characters.	Orig. Aino Form.	Signification in Aino.
Hidaka (*p.*)	日高	Probably named by the Japanese.	
Hiyama (*d.*)	檜山	Named by the Japanese.	
Homme (*v.*)	本目	Ponne (for Ponnai) (r.)	"Small stream."
Horobetsu (*d.*)	幌別	Poropet (*r.*)	"Big river."
Horoizumi (*d.*)	幌泉	Poro erum	"Big rat." So called on account of a large rock thought to resemble a rat. There is a Pon erum, or "small rat" in the neighbourhood.
Horomombetsu (*v.*)	幌捫別	Poromopet	"Big tranquil river."
Horonai (*v.*)	幌内	Poronai (*r.*)	"Big stream."
Ifuri (*p.*)	膽振	Ifuriso	?
Inao-tōge (*h.*)	稲尾峠	From *inao*, the Aino symbols of the gods.	
Ishikari (*r.*, *d.* & *p.*)	石狩	Ishikara	?
Ishizaki (*v.*)	石崎	Named by the Japanese.	
Isoya	?	Isoyake.	?
Itaki (*v.*)	板木	Itanki.	?
Iwanai (*v.* & *d.*)	岩内	„ (*r.*)	From Aino *nai*, "stream," preceded either by *iwa*, "rock," or by *iwau* (*iwō*) "sulphur.". Both words are possessed in common by Japanese and Aino.
Kabato (*d.*)	樺戸	?	Probably from Aino *kapato*, a water-plant, the Nuphar japonica.
Kakkumi (*v.*)	河汲	?	?
Kameda (*v.* & *d.*)	龜田	Probably named by the Japanese.	
Kamiiso (*d.*)	上磯	Perhaps Japanese. Or it may be a corruption of Aino *Kamui so*, "divine cascade."	
Kamikawa (*d.*)	上川	Named by the Japanese.	
Kamoiwakka (*v.*)	?	Kamuiwakka	"Divine water."
Kanikan-dake (*m.*)	蟹寒岳	?	?
Karafuto (*i.*)	唐太	Karapto	?
Kariba-yama (*m.*)	刈場山	Karimba-nupuri	"Cherry-tree mountain."
Katō (*d.*)	河東	Probably named by the Japanese.	
Kawanishi (*d.*)	河西	Named by the Japanese.	
Kayabe (*d.*)	茅部	„ (*v.*)	"Sail water." So called from a mountain resembling the sail of a boat.
Kayanoma (*v.*)	?	Kimoi	"Reed bay."
Kiitappu (*i*)	?	Kitap	"Reed moor."
Kikonai (*v.*)	喜古内	?	From *rik nai*, "the high-rising stream (?)"
Kinatoshi (*v.*)	?	Kinatush	"Reed rope."
Kitami (*p.*)	北見	Perhaps named by the Japanese.	
Kochikabaki (*v.*)	?	?	?

Jap. Pronunc.	Characters.	Orig. Aino Form.	Signification in Aino.
Koitoi (*v.*)	聲問	„	"Broken down by the waves."
Kokibiru (*v.*)	?	From Aino *pok pira*, "the lower cliff," the cliff below."	
Ko[mbu]moi (*r.*)	昆布盛	Kombumoi (*b.*)	"Seaweed bay."
Kotambetsu (*v.*)	古丹別	Kotanpet (*r.*)	"The village river."
Kudō (*d.*)	久遠	?	?
Kumaishi (*v.*)	熊石	?	?
Kunashiri, (*i.*)	國後	„	Probably for Kinashiri, the land of reeds (or other tall grass).
Kunnebetsu (*r.*)	?	Kunnepet	"Black river."
Kushiro / Kusuri (*v.*,*d.*&*p.*)	釧路	Kushru	"The road traversed."
Makaribetsu (*v.*)	?	Makarupet (*r.*)	?
Maonai	?	?	?
Mashike (*v.* & *d.*)	增毛	Meshke	"Precipice."
Matakotan	?	„	"Winter place." A spot so-called from a large cave, where the Ainos used to camp in winter. The cave itself is called Matabui, i.e. "winter hole."
Matsumae (*v.*)	松前	Matomai	?
Matsuya-saki (*c.*)	松屋崎		Probably named by the Japanese.
Me-akan (*m.*)	雌阿寒	?	?
Menashi (*d.*)	目梨	Menash (*v.*)	"East wind."
Mitsuishi (*d.*)	三石	Nitushi	"Forest-covered (?)"
Moireushi (*v.*)	?	Moireush (*b.*)	"Slow bay."
Mombetsu (*r.* & *v.*)	紋 or 捫別	Mopet (*r.*)	"Tranquil river."
Mori (*v.*)	森		Probably corrupted from Aino *moi*, "bay," into Jap. *mori*, "forest," by the attraction of the Chinese character.
Motta (*c.*)	持田	Motta-shiretu	"Adze cape." So called on account of a neighbouring indentation in the coast.
Mukawa (*r.*)	鵡川	Muka-pet	?
Muroran (*v.*)	室蘭	Moruran	?
Nakagawa (*d.*)	中川		Named by the Japanese.
Namewaka (*v.*)	滑若	?	Probably from *nam wak-ka*, "tepid water."
Nemuro (*v.* & *p.*)	根室	Nimoro	?
Nigori-kawa (*r.*)	濁川	Yū-un-pet	"The river with hot springs." The Japanese name is a new one.

JAP. PRONUNC. CHARACTERS. ORIG. AINO FORM. SIGNIFICATION IN AINO.

Niikappu (*d.*).....新冠.....Nikap ....."Tree bark." Probably so-called from the elms growing there. The bark of the elm is the material used by the Ainos for their clothing.

Nishi (*d.*) .....爾志..... Probably named by the Japanese.

Noboribetsu (*v.*).....登別.....Nupuru-pet (*r.*) ....."Turbid river."

Nokkamappu (*v.*) ... ? ..... ? ..... ?

Noshappu (*c.*) .....納紗布...Noshap ..... ?

Notaoi (*v.*).....野田生...Nutai..... .. ?

Notoro-zaki (*c.*)..... ? ... Apparently a hybrid compound of Aino *nottu oro*, "having a promontory," and Jap. *saki*, "cape."

Notsuke (*d.*) .....野付.....Notka-shiretu ....."Bow-string cape." So-called from the resemblance to a bow-string of the land forming the cape in question.

Notto-zaki .....能登崎... The same as the preceding, omitting *oro*.

O-akan (*m.* & *d.*) ...雄阿寒... ? ..... ?

Obirashibe (*v.*) ..... ? ... ? ..... ?

Ochikabaki (*v.*) ..... ? ... ? ..... ?

Ofui-zaki (*c.*) ..... ? ...Uhui-kotan ....."The burning place."

Okamoi-zaki (*c.*) ...御神崎...A hybrid compound of Aino *o*, a meaningless prefix; Aino *kamui*, "god"; and Jap. *saki*, "cape."

Okotsunai (*v.*) ..... ? ...Ukotnai (*r.*) ....."Confluent streams."

Okushiri (*i.*) .....奥尻.....Ukushiri(for *iku shiri*)."The land opposite."

Omoribama ..... ? ...Omoi....."Bay" (*o* is expletive here and in Osarapet and Osatpet).

Onishika (*v.*) .....鬼鹿..... ....

Orito (*c.*) .....折戸..... ? ..... ?

Osarubetsu (*v.*) ..... ? ...Osarapet (*r.*) ....."The river of the plain."

Osatsube (*v.*).....尾札部...Osatpet (*r.*) ....."The dry river."

Oshamambe (*v.*) ...長萬部... ,, ..."Sole-fish." Local tradition says that a flood in ancient days washed a sole to the top of the mountain at the back of the village, where its shape can still be discerned in spring, when the snow is melting, and the vegetation has not yet come to hide it from view.

Oshima (*p.*) .....渡島.....Oshma ..... ?

Oshoro (*d.*) .....忍路.....Ush oro ....."At the bay."

Oshunkushi (*v.*) ... ? ... ? ..... ?

Ōta (*m.* & *v.*).....大田.....Ota-shiretu ....."Sandy cape."

Otaru (*v.*) .....小樽.....Otarunai (*r.*)....."The stream by the sandy road."

Jap. Pronunc.	Characters.	Orig. Aino Form.	Signification in Aino.
Otobe (*r.* & *v.*)	乙部	?	Probably from *ota pe*, "Sandy river."
Otoshibe (*v.*)	落部	Oteshpe (*r.*)	?
Ōtsunai (*r.* & *v.*)	大津内	?	?
Pokkirito (*v.*)	?	?	?
Porome-zaki (*c.*)	?	?	?
Poronobori (*m.*)	?	Poronupuri	"Big mountain."
Ramboki (*v.*)	?	Rampok	"Beneath the low place."
Rebunge (*v.*)	禮文華	Repunkep (*r.*)	"The desolate place in the sea."
Rebunshiri (*i.*)	禮文尻	Repunshiri	"Island."
Rishiri (*i.*)	利尻	„	"High land."
Rokke (*v.*)	?	?	?
Ruiran (*m.*)	?	?	?
Rurumoppe (*d.*)	留萌	„	?
Rusha (*v.*)	?	„	?
Samani (*d.*)	様似	Shamani	?
Sannai (*v.*)	?	„	"The descending stream."
Sapporo (*v.*)	札幌	Satporo (*r.*)	"Great in drought.
Saru (*d.*)	沙流	Sara	"A grass-grown plain."
Sarubutsu (*v.*)	?	Saraput	"The mouth of the plain."
Saruru (*v.*)	?	?	?
Sashumbetsu (*v.*)	?	Sashunpet	"The surging river."
Sawaki (*v.*)	澤喜	?	?
Sawara-yama (*m.*) (or Koma-ga-take)	沙原山	Sarat-nupuri	?
Shakotan (*d.*)	積丹	Sak-kotan	"The summer place." So called, because the Aino fishermen used to collect bêches-de-mer and sea-ears there in summer.
Shakubetsu (*v.*)	尺(or 釋)別	Sakpet	"The dry river."
Shari	斜里	A local pronunciation of Sara (see Saru).	
Shibetsu (*v.* & *d.*)	標津(or 別)	Shipet (*r.*)	"The main river" (i.e. not an affluent).
Shibuchari	染退	Shipichara	?
Shikabe (*v.*)	鹿部	Shikebe (*r.*)	"Luggage river." The local explanation of the name is that the river carries, as it were on its back,—i.e. is overtowered by,—the neighbouring volcano Sawara-dake.
Shikotan (*i.*)	志古丹 (or 磯丹)	„	"Chief land," i.e. probably in contradistinction to some small islets in the neighbourhood.
Shikunoppe (*v.*)	宿野部	Shipunoppe (*r.*)	?

Jap. Pronunc.	Characters.	Orig. Aino Form.	Signification in Aino.
Shikyū (*v.*)	...敷宇 (or 生)...	Shikiu.....	"The place of rushes."
Shima[ko]maki (*v.*)...	嶋牧 ...	Shimakmaki	?
Shimamaki (*d.*).....	嶋牧	Shumamap.....	?
Shimushu (*i.*)	占守	?	?
Shineko-zaki (*c.*) ...	沙子崎...		Perhaps a corruption of Aino *shiretu*, "cape," with Jap. *saki*, "cape," suffixed.
Shinshiru (*i.*)	新知	?	?
Shiokubi (*m.* & *c.*)	汐首		?
Shiraito-zaki (*c.*) ...	白絲崎...		A corruption of Aino *shiretu*, "cape," with Jap. *saki*, "cape," suffixed.
Shirakami (*c.*)	白神		From Aino *shirara kamui*, "the god of the tide, or waves (?)"
Shiranuka (*d.*)	白糠		From Ainu *shirara ika*, "the waves crossing," it being a place where the waves beat wildly on the shore (?).
Shiraoi (*v.* & *d.*) ...	白老	,,	.....From *shira o i*, "the place whence gadflies issue forth."
Shiretoko (*c.*)	知床	,,	.....From Aino *shiretu*[*hu*], "cape," literally "the land's nose."
Shiretoko-zaki (*c.*)	知床崎		.....Same as the preceding, with Jap. *saki*, "cape," suffixed.
Shiribeshi (*r.* & *p.*)	後志	.....Shiripet	....."The mighty, or swift, river."
Shiriuchi (*v.*)	知内	.....Shiruochi	?
Shitsukari (*v.*).....	賤刈	.....Shittukari...	?
Shizunai (*d.*)	静内	.....Shutnai (*r.*)	"The stream beside [the hills, or the sea]."
Shōnai ..... ?		.....Sonai (*r.*)	"Cascade river."
Shiunkotsu.....	紫雲古津	...Shumunkut	"The belt of grease." So called from the foam or froth on a neighbouring stream.
Sorachi (*d.*) ..... ?		..... ?	?
Sōya (*v.* & *d.*)	宗谷	,,	.....Some say it was formerly Toya, which would mean "lake land."
Suttsu (*v.* & *d.*) ...	壽都	.....Shuptu (*r.*)	?
Takashima (*d.*) ...	高島	.....Tukarisho	?
Tarumai (*v.*)...	樽前 (or垂舞)	.Taromai	?
Teine-yama (*m.*)... ?		.....Teinai-nupuri	?
Teshio (*r.*, *d.* & *p.*)	天塩	.....Teseu	?
Teure-shima (*i.*) ...	手賣島...	?	
Tōbetsu (*c.*)	當別	.....Topet (*r.*)	"Lake river," i.e. "the river flowing out of the lake."
Tobitomai (*v.*) ..... ?		..... ?	?

Jap. Pronunc.	Characters.	Orig. Aino Form.	Signification in Aino.
Tōbui (*d.*)	當縁	?	Apparently "holes in the lake."
Tōbutsu (*v.*)	...	?	Toput	"The mouth of the lake."
Todohokke (*v.*)	...椴法華	?	?
Toitanai (*v.*)	...	?	,, (*r*)	"The stream where the fields are cultivated." So called from the cultivation in the neighbourhood.
Tokachi (*r.*, *d.* & *p.*)	十勝	Tokapchi	?
Tokari (*v.*)	...	?	Tokkarimoi, from *tokikara*, the name of a small fish formerly abundant there, and *moi*, "harbour" or "bay."
Tokoro	常呂	,,	?
Tomakomai (*v*)	苫小牧	Tomakonai (*r.*)	"The stream issuing from the back of the lake."
Tomamai (*d.*)	苫前	?	?
Toshibetsu (*r.*)	年別	Tushpet	"Rope river." This name, which is now applied to the whole river, originally denoted but a small stretch of it, where a rope was stretched across by the inhabitants of the village of Futoro, to prevent those of the opposite village of Setanai from poaching on their salmon fisheries.
Tsugaru (*d.*)	津輕	?	
Uembetsu (*r.*)	迂遠 (or 上) 別	Wenpet	"Bad river."
Urakawa (*v.* and *d.*)	浦川	Uraka	?
Uruppu (*i.*)	得徳	Urup	?
Uryū (*d.*)	兩龍	?	
Usu (*d.*)	有珠	Ush [oro]	"The head of the bay." It is a general name for the stretch of land at the head of Volcano Bay.
Usubetsu (*v.*)	臼別	Ushpet (*r.*)	"The river at the head of the bay."
Usujiri (*v.*)	臼尻	Ush-shiri	"The land at the head of the bay."
Usu-no-yama (*m.*)	?	Ushon-nupuri	"The mountain having a depression." So called from its curious shape.
Utasutsu (*v.* & *d.*)	...歌棄	Otashut	"Sandy beach."
Wakasa-nobori (*m.*)	?	Wakkasa-nupuri	Said by the Ainos to be derived from *wakka sao*, "to flee the waters," because their ancestors fled to this mountain from a tidal wave.
Wakonai (*v.*)	...	?	,, (*r.*)	?
Wakunai (*v.*)	...	?	,, (*r.*)	?
Waonai (*v.*)	...	?	,, (*r.*)	?
Washibetsu	...鷲別	Washpet	?
Yakoshi (*c.*)	...矢越	?	?

Jap. Pronunc.	Characters.	Orig. Aino Form.	Signification in Aino.
Yamakoshi (*d.*)	山越	Yamkushnai	"The stream of chestnut burs." So called from the burs borne down on its waters.
?		Yamni-kotan	"Chestnut-tree village."
Yambetsu (*v.*)	止別	Yampet (*r.*)	"Cool river."
Yangeshiri (*i.*)	焼尻	„	"The island near the shore."
Yoichi (*v.* & *d.*)	余市	Iyochi	"The perplexing place," from *iyot*, "perplexing weather," e.g. driving rain or snow, and *i*, "place."
Yokotsu-dake (*m.*)	横津岳	?	?
Yūbari	夕張	Yupara	?
Yūbutsu (*a.* & *d.*)	勇拂	Iput	?
Yūrappu	遊樂部	Yurap	"Hot waters descending." So called from the hot springs in the neighbourhood.

The above catalogue may teach us several things. First we learn from it the method followed by the Ainos in their geographical nomenclature, which is simple enough. They describe the river, village, or cape, as the case may be, by some striking feature; thus "Red River," "the Stream Issuing from the Back of the Lake," "the Mouth of the Lake," "the Place of Rushes," "the Desolate Place in the Sea," "the Burning Place" (because near to a volcano), "the Stream by the Sandy Road," "Adze Cape," "Rat Cape," "Hill Cliff," "Cliff Dwelling," "the Land at the Head of the Bay," "the Mountain having a Depression," "the Place whence Gadflies issue forth." Occasionally some local event is commemorated, or supposed to be commemorated, by a name, as in Toshibetsu and Shakotan (see s. v.).* Secondly, there is a large number of names not to be explained in the present state of our knowledge. Some of them have perhaps been corrupted beyond recognition. Some are possibly pure but antiquated Aino, no longer to be understood in the absence of any literary tradition. Why should not some have descended from the aborigines who preceded the Ainos, the latter adopting them as the Japanese have adopted Aino names?

But the most interesting fact elucidated,—at least the most interesting fact from our special point of view,—is the nature of the corruptions introduced by Japanese mispronunciation and carelessness, and by the use of the Chinese characters. What strikes us most is the way in which the Japanese have introduced vowels, and at the same time lengthened the original names and made them heavier. Iput becomes Yūbutsu, Mopet becomes Mombetsu, Sakpet becomes Shakubetsu, Nikap becomes Niikappu. The distinction between long

* The present writer's impression is that most of these local stories, accounting for names of places, are not much to be trusted. As in other parts of the world, the story may often have sprung from the name, not the name from the story.

and short *o*, which does not exist in Aino, is arbitrarily introduced. Thus Aino *ota*, "sand," becomes indifferently Ota, Ōta, Uta and Uda. The vowel *a* is changed to *i* and *u*, as Ishikari for Ishkara, Saru for Sara. The consonants *n* and *m* interchange, as in Mitsuishi for Nitushi. *P* is turned into *b* or into *h*, according as it is medial or initial, as in Furubira for Furupira, Horobetsu for Poropet. More rarely it is replaced by the favourite Japanese consonant, *k*, as in Shikunoppe for Shipunoppe, and Kokibiru for Pokpira. There is a tendency (though it does not come out very clearly in the catalogue) to *japonise* Aino diphthongs by the insertion of an epenthetic consonant. The beginning of such a process is illustrated by the use of the character 盛 (*mori*) to write the latter half of the name Kombumoi. As a proof that Aino *moi*, "bay," has become Japanese *mori*, may be adduced such instances as Ōmoribama, the name of one side of the sandy strip connecting Hakodate with the mainland, where there never is nor could be a wood (*mori*), as there ought to be if the true etymology were in the Japanese pronunciation and orthography of the name. This leads us to suspect that others of the many Ōmori's and Aomori's in Japan are simply Aino *moi*, "bay," with the prefix *o*. The meaning of this prefix is not clear. The Ainos themselves can give no account of it. But it is found in a number of Aino names, e.g. O-sarapet, O-satpet (Jap. Osarubetsu, Osatsube).

The desire to foist a Japanese etymology onto the Aino names is very apparent, as where a final *wa* has been added to Muka and Uraka, to turn them into the Japanese-sounding names Mukawa and Urakawa. Such a tendency to assimilate foreign words to the national speech doubtless exists in all countries. The transformation of the French sign-board "*A la Rose des Quatre Saisons*" into "The Rose of the Quarter Sessions" is an instance that has often been quoted. What gives this tendency special force in Japan is the necessity, real or supposed, of fitting every name with Chinese characters, and with elegant-looking Chinese characters. Thus, it is easier to write Urakawa in a manner easy to read, than it is so to write Uraka. This consideration explains why, for instance, the Aino Ukik-oma-nai should have become Japanese Eki-koma-nai. *Eki* 益 "profit," is a much more auspicious character than the homonymous 憂 *uki*, which signifies "sorrowful." The alternate characters 上別, now substituted for the older 迂遠別 to write the name Uembetsu, afford a striking instance of the avoidance of a disagreeble-looking orthography. The way in which Tokoro, Uruppu, Usu, and Yūrappu are written, testifies still more strongly to the presence of a love for auspicious characters. *Penikkeu* is a word untranscribable in characters as it stands. But *japonise* it into Benkei and the difficulty vanishes, to say nothing of the apparent prop given to the story of Yoshitsune's visit to Yezo, by the fact of the name of his celebrated henchman Benkei thus figuring in the geography of the island. Hence, too, such things as the dropping of the *m* in *Karimba*, which becomes

Kariba. The original Aino *Karimba-nupuri* meant "cherry-tree mountain." But *Kariba-yama,* "hunting-ground mountain," sounds just as likely a name, and can be written with ease. Thus, too, Aino *shuma,* "stone," slides almost unconsciously into Japanese *shima,* "island," the character for writing which is known to all. Occasionally the original Aino word is susceptible of being written with characters exactly as it stands. Thus Furupira or Furubira, written 古平. Few persons would suspect that this name, which appears to signify "the old flat," really means "hill (Aino *furu*), cliff (Aino *pira*)." From it, and others like it, we infer that the word *hira,* which occurs in so many Japanese names, may often signify, not "flat," but "cliff."

Occasionally the Japanese orthography contents itself with a simple adumbration of the original Aino name. Of this the characters 後志, used to write the name Shiribeshi, are a typical example. At other times it is the Japanese pronunciation, as well as the orthography, that recalls the Aino original but vaguely. Thus Chitose is but a distant echo of Shikot; Takashima hardly leads us back to Tukarisho. In some cases the Japanese have gone a step further still, and have substituted a completely new name for the old one, as Hakodate for Ushongesh, Koma-ga-take for Sawara-dake (Sarat-nupuri in Aino), Nigorikawa for Yū-unpet.

How completely unreliable are the Chinese characters, as guides to the etymology of place-names, may be gathered from such instances as Otaru, meaning in Aino "sandy road," but transcribed by the characters 小樽, i.e. "small cask" (*o-taru*); Noboribetsu 登別, i.e. "going up different," representing the Aino Nupuru-pet, "turbid river"; Teshio 天塩, i.e. "heaven salt," representing the Aino Teseu, a name of doubtful meaning; Shiribeshi 後志, where the Aino Shiri-pet, i.e. "mighty (or swift) river" is, as already mentioned, indicated rather than transcribed by characters which omit the syllable *be* (*pet*) altogether, and insert a final *shi* which does not exist in the original; Suttsu 壽都, "the metropolis of longevity," representing the Aino Shuptu, a name of doubtful meaning; Utasutsu 歌壽都, "the poetry metropolis of longevity," representing the Aino Ota-shut, "Sandy beach;" Koitoi 聲問, i.e. "the voice asking," representing Aino words signifying "broken down by the waves." These absurd examples might be multiplied without end. For, until recently, it was considered necessary to force all Aino names into Chinese straight waistcoats, as the Japanese names had been forced before them. A work preserved in the library of the Hakodate Government Office, and entitled *Tōhokui Yochishi,* is typical of the course that was pursued for centuries. It contains lists of double Chinese characters chosen by a learned official from the Confucian Classics, from Chwang Tzu, from the standard Chinese histories, etc., for application to the place-names of Kunashiri, Itorup, and other places in the North. The usual plan was for three such sets of names to be presented

for inspection to the governor, who selected in each case those which seemed to him most suitable.

It will be noticed that many of the names in the catalogue denote rivers in the original Aino, but villages in Japanese. Indeed, the transfer of names from rivers to villages may almost be said to constitute a rule. The Ainos are very particular to name even the smallest streams. The Japanese, on the other hand, frequently leave a river without any proper appellation, simply designating it, at various points of its course, as "the river of such and such a village." In Aino a similar custom prevails with regard to mountains, which are commonly known as "the mountain from which such and such a river flows," whereas the Japanese custom is to give each mountain a name. Many old names must have fallen between these two stools. It is fortunate for our present purpose that the plan of transferring river-names to villages has preserved a certain number which would otherwise have perished.

The following list of words, partly obtained from the catalogue given above, partly consisting of common Aino designations for features of the landscape, such as are likely to occur in the names of places, is offered as a provisional key whereby to test the Aino origin of place-names in Japan proper. The compiler does not indeed wish to be understood as holding that all names partly formed from the following words are necessarily Aino, but only that they are (so to speak) suspicious characters, and that of the number a certain percentage is probably Aino :—

Aino.	Signification.	Japanese Pronunciation.
ai	arrow	ai
Ainu	Aino	Aino
ari	?	ari
at	elm-tree	atsu, atchi
be (pe, *q.v.*)		
chikap	bird	chika
chi	we	chi, tsu
chi (e.g. in Tokap-chi, Shiriuchi)	?	chi
e (ye)	volcanic matter	e
epui[ke]	blossom	ebi
erum	rat	(uncertain)
etu	nose, cape	eto, itsu, izu, ito
fure	red	fure, furu (?)
furu	acclivity, hill	furu
hattara	a deep pool in a river	hatta, hata, bata
hum	sound, noise	fumi

Aino.	Signification.	Japanese Pronunciation.
i	place	i
ika, iku	to cross, across	ika, iku, iki, iga, ka
inao	symbols of the gods	inao, inu, ina, inadō, inō, ino
inun-chise	a shanty near a stream, used by fishermen	inuochise
iwa	rock	iwa
iyot, iyochi	perplexing weather, (e.g. driving rain, mist)	yoichi, yoshi
kama	a ledge of rocks	kama
kap[u]	skin, bark	kappu
karimba	cherry-tree	kariba
kaya	sail	kaya
kene	alder	kane, kuni
kepu[ru]	bare, desolate	ke, ge
kesh	innermost part, navel, bottom, top	keshi, kishi
ki kina	grass, tall herbs, rushes	ki, kina
kim[ta]	inland, the mountains	kimi(da)
koi	waves	koi, koe
koi[shum]	foam	koi
kombu	a kind of seaweed	ko[m]bu
kotan	village	kotan
kunne	black	kone, kuni
kush	chestnut bur	koshi, kuchi, guchi
kush	to cross, to go along by	koshi, kuchi, guchi
mak	back, inland	maki
mashke meshke	precipice	mashike
mata	winter	mata
metot	distant mountains, mountain outline	metoki
mo	quiet	mo, mon
moi	bay, anchorage	mori
moire	late, slow	moire
motta	adze	motta
muka	?	muka
nai	stream	nai, mai, naki, nagi, nari, na, nashi, me
nam	tepid, cool	namu, nama, na
ni	tree	ni, mi
nitai	forest	nita, nitta

Aino.	Signification.	Japanese Pronunciation.
nomi	to pray	nomi
nisei	valley	nise
notka	a promontory ending in a mountain	notsuke
nottu	promontory	noto
nup	moorland	no
nupuri	mountain	nobori
nupuru	turbid	nobori
o	an apparently meaningless particle	o, ō, ao
o	to issue forth	o
oma	to go in, to be in	oma
oro	to be, in, having	oro
ota	sand	ota, ōta, oda, ōda, uta, uda
panata	the lower course of a river	hanada, hanata, hanawa, hanamata.
pakkai	to carry on the back	bakkai
para	broad	hara
pe	dirty stagnant water, also river	be
penata	the upper course of a river	hinata, hinada, hina, hinaga
penikkeu	a knot or backbone of mountains	benkei
pet	river	betsu, be, he (?), boe
pira	cliff	hira, bira
pish	sea-shore	hishi
pit, pitchi	flint, shingle, hard stones	fuchi, fuji, hiji, buchi
pok	beneath	boki
poro	great, big	horo
pon	small	ho
pui	hole	fuyu, fue
put[u]	(river-) mouth	butsu, fútsu, fuchi, fuji, moto
rai	to die	rai
ram	low	ran, ram
ran, rap	to descend	ran
repunshiri	island	rebunshiri
repun (moshiri)	a distant island	rebun
ri	high	ri
ru	road	ru
sak	summer	shaku, saku, shaka, saka (?)
san, sap	to descend	san
sara	tall grass, a plain covered with grass	saru, sara (?)

Aino.	Signification.	Japanese Pronunciation.
sash	to surge, to resound	sashi
sat	dry	satsu, sata (?), sa
shiki	rushes	shiki, saki
shi	main, chief	shi
shino	very	shi
shirau	gadfly	shira[o]
shiretu[hu]	cape	shireto[ko]
shiri	country, world	shiri, shiro
shiri	swift, mighty	shiri
shum	grease, foam	shiun
shuma	stone	shima, jima
shut	side, neighbourhood, beach, mountain-foot	suttsu, sutsu
tanne	long	tone, tani
teke	hand	deki
to	pool, lake	to, tō, dō, tsu, toku
ta	at, in, to	ta, da
ta	to cut	ta, da
toi	earth, land	tsuyu
toi	to break down, to crumble	toi
tokkari	name of a small fish	tokari, togari
tope	maple-tree	tobi
to-put	foot or mouth of a lake	tōbutsu
tori	abode, dwelling	tori
toru	to dwell	toru, tori
tush	bark, rope	toshi
uhui	to burn (intrans.)	ofui
ukik	gradual	ekik
ukot	to join, to come together	okochi, ōgochi
ukot-nai	the junction of two streams	okotsunai, kotsunagi, ochi-ai
ush [oro]	bay	ushi
ush	to be, having, thick with	ushi, ishi, yoshi, uchi, uji
wakka	water	waka
ya	land (as opposed to sea)	ya
tuima	far	tsushima
u	place	u
un (on)	to be, there is, having	un, on
watara	rock	watara[i]
wen	bad	uen, men
yam	chestnut-tree	yama
yam	cool	yama
yu	hot spring	yu, yo
yuk	deer	yoko

In order to see how this key worked in practice, the place-names of the Prefecture of Aomori, the northern-most Prefecture of Japan, have been tried by it. These place-names number over three thousand. The result is that from five to ten per cent. prove to be of Aino origin. (The uncertainty of the percentage is caused by the large number of doubtful cases.) The following are examples of the Aino place-names occurring in the Prefecture of Aomori:—

Aino-mura, 相野村, i.e. the Aino village.

Arenai, 荒内, (conf. Arikawa in Yezo).

Aomori, 青森, from Aino *o moi*, bay.

Dōbutsu, 道佛, from Aino *to-put*, mouth of the lake.

Dekijima, 出來嶋, from Aino *teke-shuma*, the hand-shaped rock.

Fujishima, 藤嶋, from Aino *pitchi-shuma*, pebbly stones.

Fuyube, 冬部, from Aino *pui-pe*[*t*], the river with holes in it or caverns near it.

Harabetsu, 原別, from Aino *para pet*, broad river.

Hiranai, 平內, from Aino *pira-nai*, the stream by the cliff.

Hirosaki, 弘前, from Aino *pira-nai*, the same as the preceding. This is a good example of the gradual *japonization* of names by means of the Chinese character: first *nai* is pronounced *mai* or *mae* and written 前, and then the reading *mae* is changed to *saki*, the character 前 being susceptible of both pronunciations.

Horonai, 洞內, from Aino *poro nai*, big river.

Inuochise, 犬落瀨, from Aino *inun-chise*, a temporary shanty on a river's bank, used by fishermen. The manner in which this name is written, viz., 犬落瀨, i.e. "the current into which dogs fall," is a good example of the straits to which people were put in their endeavour to find Chinese characters wherewith to write the alien Aino names.

Kanehira, 兼平, from Aino *kene-pira*, the cliff with alder-trees.

Kaneyama, 金山, from Aino *kene*, alder, + Jap. *Yama*, mountain. There are no minerals in the district to warrant the name Kaneyama 金山, *i.e.* "metal mountain," as it stands in the Chinese character.

Kotsunagi, 小繋, from Aino *ukot-nai*, the confluence of two streams.

Kuniyoshi, 國吉, from Aino *kene-ush*, covered with alder-trees.

Mennai, 免內, from Aino *wen nai*, bad stream.

Metoki, 目時, from Aino *metot*, distant mountains.

Ōmori, 大森, from Aino *o-moi*, bay (*o* expletive).

Ōtawara, 大俵, from Aino *ota para*, broad with sand (conf. such names in Yezo as *Sat-poro*, meaning "great in drought.")

Shimamori, 島森, from Aino *shuma-moi*, rocky bay.

Shiriuchi, 尻內, from Aino *Shiruochi*. There is a Shiruochi in Yezo. The signification is obscure.

Shiriya-zaki, 尻矢埼, from Aino { *shiriya*, mighty land / or / *shino ri ya*, very high land } + Jap. *saki*, cape.

Tanabe, 田名部, from Aino *tanne pet*, long river.

Tobinai, 飛內, from Aino *tope-nai*, the river lined by maple-trees.

Tōkaichi, 十日市, from Aino *Tokapchi*. There is a Tokapchi in Yezo. The signification is obscure. The characters 十日市, which suggest that the place is so called because a fair is held there every tenth day, are absurd, as the hamlet is a very small one, and situated in a rough, hilly district, where no such frequent fairs would ever be held.

Tosawa, 戶澤, from Aino *to*, pond, + Jap. *sawa*, stream. The original Aino name was probably *To-nai*, of which the Japanese kept the sound of the first half, and the signification of the second.

Uta, 宇田, from Aino *ota*, sand.

Wakimoto, 脇本, from Aino *wakka-put*[*u*], the mouth of the water, i.e. of the lagoon hard by.

Yamaguchi, 山口, from Aino *yam-kush* chestnut burs.

Yokonai, 横內, from Aino *yuk-nai*, deer stream.

For the sake of those readers who are not familiar with Chinese characters, and who are therefore unable to appreciate at a glance the frequent ludicrousness of the received Japanese derivations of place-names, as represented by these characters, another table is here appended :—

Place-Names.	Received Japanese Derivation, as shown in the Characters with which the Names are written.	Aino Derivation proposed by the present Writer.
Aino-mura, 相野村	The village of mutual moors.	The Aino village.
Atsumi, 渥美	Moistening beautiful	Elm-tree.
Fuyube, 冬部	Winter tribe	The river with holes in it.
Hina, 比名	(avowedly phonetic.)	The upper course of the stream.
Iki, 壹岐	(avowedly phonetic.)	[The island] across [the sea.]
Izu, 伊豆	(avowedly phonetic.)	The promontory.
Izumo, 出雲	Issuing clouds	The bay near the promontory.
Kiji, 木慈	Tree compassion	Grassy.
Kuniyoshi, 國吉	Country lucky	Covered with alder-trees.
Mennai, 免內	Inside permission	Bad stream.
Naki, 名木	Name tree	Stream.
Nita, 二多	Two numerous	Forest.
Noto, 能登	(avowedly phonetic.)	The cape.
Nabira, 名平	Name flat	The cliff by the stream.
Otobe, 乙部	The next tribe	Sandy river.
Sabe, 佐部	(avowedly phonetic.)	Dry river.

Place Names.	Received Japanese Derivation, as shown in the Characters with which the Names are written.	Aino Derivation proposed by the present Writer.
Sakunami, 作並	Making in a row	Summer stream.
Shirao, 白男	White man	The place whence gadflies issue.
Sara, 佐良	(avowedly phonetic).	The grassy plain.
Tanabe, 田名部	Rice-field name tribe	Long river.
Tonami, 兎並	Hares in a row	The stream from the lake.
Tsushima, 對馬	Opposite horses	The distant [island].
Uda, 宇陀	(avowedly phonetic).	Sand.
Yokonai, 横内	Crossways inside	Deer stream.

It is only necessary to read first through the Japanese, and then through the Aino list, to see that common-sense is with the latter, and wild and grotesque improbability with the former. Imagine a peasant community seriously giving to its village such a name as "Inside Permission," "Name Flat," "Rice-field Name Tribe," or "Hares in a Row!" It is impossible to imagine any set of people being so flighty, least of all the prosaic peasantry of the Far East. But that the Ainos should have called those same localities by names signifying respectively "Bad (i.e. dangerous) River," "the Cliff by the Stream," "Long River," and "the Stream from the Lake," is perfectly natural. Such names, taken from the physical features of the place, and especially from the peculiarities of its rivers, are in accordance with the geographical terminology of the Yezo Ainos at the present day. They are, indeed, such as are found among all races who have had to do with the naming of a new country. That the Japanese, during their gradual encroachment on Aino-land, should have appropriated many Aino names together with the soil itself, is equally natural. Indeed, the phenomenon is still taking place in Yezo, where we can go and watch it, where we can see the simple Aino names in the very act of transformation into fantastic shapes, under the double action of Japanese mispronunciation and of the application of the Chinese character. From the very beginning, the Japanese who first used Aino names were no purists. Very few of them even spoke Aino. They pronounced the alien names as best they could, moulding them unconsciously into harmony with the phonetic laws of their own language. Then, at last, came the learned men, the priests. Knowing nothing of Aino, and despising it even if they had known it, these men completed and fixed the work of change, by dressing up the Japanese mispronunciations in the garb of the Chinese character, the universal medium of written intercourse. Sometimes, indeed, they avowed themselves non-plused, and transcribed the new names phonetically as best they could. In such cases the foreign origin of the names in question is still less open to doubt.

To the modern investigator, the names written phonetically and the names written grotesquely are the two most valuable classes of Japanese place-names; for they are those in which the alien element is most easily detected. There are doubtless relics of Aino speech even in the third and largest class of Japanese place-names, those, viz., which are pronounced and written as if purely Japanese, such as Nagasaki 長崎, i.e. "Long Cape;" Tanaka 田中, "Amidst the Rice-fields;" Takayama 高山, "High Mountain," etc., etc., etc. The already quoted names Yamakoshi and Shiraito, which, while seeming to be purely Japanese words signifying "Across the Mountains" and "White Threads," can be proved to be simply corruptions of the Aino Yam-kush-nai, i.e. "the Stream of Chestnut Burs," and Shiretu, i.e. "Cape," are there to warn us that even the most apparently genuine Japanese place-names may be but Aino names in disguise. Nor do Yamakoshi and Shiraito stand in Yezo as the solitary examples of so complete a metamorphosis. But, though we are able to trace the true Aino etymology of such names when they occur in Yezo, it is mostly impossible to do so when they occur in Japan proper, there being no Ainos now left in Japan proper, from whose lips we might hear the original pronunciation of the names which have become naturalized as Japanese. All we can and must do is to remember that, as such cases occur at the present day in Yezo, where their origin can be traced, they probably also occur in Japan proper where their origin cannot be traced.

To return to the place-names of the Prefecture of Aomori. Next to the undoubtedly Aino origin of most of those quoted on p. 64, and the strong presumption in favour of a similar origin for the others, perhaps the most striking result of the investigation here briefly described, is to show how small is the Aino element that has survived in the geographical nomenclature of even that portion of the Main Island where the Ainos lived longest, and from which they were driven most recently. Evidently the causes producing change work quickly in this country. The inference to be drawn from the five to ten per cent. of Aino terminology in the Prefecture of Aomori is that, if there remain so few Aino names in a province which the Ainos only quitted six or seven centuries ago, there will be far fewer a little further to the South, in districts whence they were expelled a thousand years ago. The discovery of but from five to ten per cent. genuine Aino names in the extreme north of the Main Island justifies us in expecting to find, say, but five per mil in Central Japan. Very few indeed can be expected in Southern Japan. To put the case in a slightly different form, an extremely small number of presumably Aino names should be held sufficient to prove the original presence of Ainos in any portion of the country, unless strong evidence can be brought to the contrary. But there is no such evidence; for history, so far as it lights us back, shows us the Ainos ever further South and further West, as we grope our way towards more ancient times. History is therefore on our side.

The study of this question, in order to be carried out thoroughly, should evidently embrace all the place-names of Japan. Of these the new should be carefully sifted from the old, and the old alone be kept for further consideration. Many hundreds of place-names, some of which designated villages now no longer existing, are preserved in the pages of old historical and topographical works. For those still current, the inhabitants of each locality should be consulted on the subject of pronunciation, as the Chinese characters used in writing proper names are very frequently of uncertain reading, so that a reference to maps or geographical dictionaries is insufficient. Local documents should be looked into for the traditional account of the origin and changes of each name. Local conditions should be studied by one to whom Aino and archaic Japanese are alike familiar, so as to elicit the probability, in each individual case, of a Japanese or an Aino etymology of the name. Archæology too should be persuaded, if possible, to speak with a more certain voice than heretofore.

It is evidently impossible to carry out at present, and with the sole view of proving or disproving the theory of the Aino occupation of Japan, a programme involving such an expenditure of time, labour, and even money. Failing a systematic and thorough sifting of this sort, which might perhaps include other objects, *e.g.* the ascertaining of the Korean element in South-Western Japan, and of the influence of Buddhism on the geographical nomenclature of the entire country, the present writer would offer the following stray samples for the consideration of Orientalists*:—

1.—DEWA AND ŌSHŪ.—(Excepting the Prefecture of Aomori.)

Sakunami, 作並, from †Aino *sak nai*, "summer stream."

Kemanai, 毛馬内 / Sabinai, 佐比内 / Rainai, 來内 } from Aino *nai*, "stream," preceded by other words of uncertain origin. *Rainai* may mean "the death stream."

Inuboemori, 犬吠森, from Aino *inao-moi*, "divine symbol bay."

2.—ECHIGO, ETCHŪ, NOTO, KAGA, ECHIZEN, SADO.

Koshi, 越, the old general designation of this section of the country, seems to be from Aino *kush*, "to traverse," or "across," because it was *across* the mountains to those coming from the South and East.

Noto, 能登, from Aino *nǫttu*, "promontory," the province of Noto forming the chief promontory that juts into the Sea of Japan.

* For convenience of reference, the sixty-eight provinces of Japan, previous to the recent re-naming and subdivisions of many of them, are grouped together in clusters going from North to South.

† Instead of "from Aino," it would be more strictly correct, but less practically convenient, to say "from the ancient Aino word corresponding to the modern . . . . ." In our unavoidable ignorance of the older forms of the Aino language, the best we can do is to take its contemporary form as the standard.

Tōnai, 藤内, from Aino *to-nai*, "lake stream."
Kitashiro, 北代, from Aino *ki ta shiri*, "the land where they cut grass."(?)
Nabira, 名平, from Aino *nai-pira*, "stream cliff."
Kariba, 刈羽, from Aino *karimba*, "cherry-tree."
Inunai, 犬内, from Aino *inao-nai*, "the stream of the divine symbols."
Hira, 比良, from Aino *pira*, "cliff."
Koiji, 戀路, from Aino *koi toi*, "crumbled by the waves."
Sara, 佐良, from Aino *sara*, "a grassy plain."
Futsu, 符津, from Aino *put*, "river-mouth."
Betsubata, 別畑, from Aino *pet-hattara*, "a pool in a river."
Kita-ebisu, 北狄 } referring to the *Ebisu* or Barbarians (i.e. Ainos) who
Ebisu-minato, 夷港 } dwelt there.

3.—IWASHIRO, KŌTSUKE, SHIMOTSUKE, HITACHI.

Iwashiro, 岩代, from Aino *iwa-shiri*, "the land of rocks."
Ōtagawa, 大田川, from Aino *ota*, "sand," and Jap. *kawa*, "river."
Kimita, 君田, from Aino *kim ta*, "to the mountains."
To, 戸, from Aino *to*, "pond," "lake."

4.—SHIMŌSA, KAZUSA, BŌSHŪ, MUSASHI, SAGAMI.

Inao, 稻尾, from Aino *inao*, "divine symbols."
Nauchi, 名内, from Aino *nai-ush*, "having streams."
Nagi, 名木 } from Aino *nai*, "stream."
Naki, 名木 }
Satsumori, 札森, from Aino *sat moi*, "dry bay."
Mona, 茂名, from Aino *mo nai*, "quiet stream."
Sakuna, 作名, from Aino *sak nai*, "dry stream."
Naitō, 内藤, from Aino *nai-to*, "stream pond."
Uraga, 浦賀, from Aino *uraka* (as in Yezo). Signification obscure.

5.—SHINANO AND HIDA.

Atsumi, 渥美, from Aino *at-ni*, "elm-tree."
Tokari, 戸狩, from Aino *tokari* (as in Yezo).

6.—IZU, KAI, SURUGA.

Izu, 伊豆, from Aino *etu*, "nose" or cape," the province of Izu forming a cape or promontory.
Yamanashi, 山梨, from Aino *yam-nai*, "chestnut stream."
Hina, 比名, from Aino *penata*, "the upper waters of a river."

7.—TŌTŌMI, MIKAWA, OWARI, AND MINO.

Urakawa, 浦川, from Aino *Uraka* (as in Yezo). Signification obscure.
Kappu, 葛布, from Aino ?
Nanai, 名内, from Aino *nam nai*, "cool stream."

Nomi, 能見, from Aino *nomi*, "to pray."

Mutsubira, 陸平, from Aino *pira*, "cliff," preceded by *mutsu* a word of uncertain derivation, but apparently Aino (conf. the extreme Northern province of that name).

Tokari, 戸苅, from Aino *tokari* (as in Yezo). Signification obscure.

Togari, 戸狩, from Aino *tokari* (as in Yezo). Do. Do.

Ochibe, 落部, from Aino *otoshibe* (as in Yezo). Do. Do.

8.—SHIMA, ISE, IGA, YAMATO, KI, IZUMI, SETTSU, KAWACHI, YAMASHIRO, AND ŌMI.

Shima, 志摩, from Aino *shuma*, "stones," "rocks."

Iga, 伊賀, from Aino *ika*, *iku*, "across," q.d. "across the mountains." If this be correct, the Iga-goe, or Iga Pass from the Kyōto district into Iga, would be one of the many examples in Japan of pleonastic names, i.e. of such as consist of an Aino term followed by a Japanese term of the same meaning. There are Iga's in Rikuzen, Mikawa, Kawachi, and Iwami, written with the same phonetic characters 伊賀.

Yamato, 大和, from Aino *yam-to*, "chestnut pond," i.e. "the pond surrounded by chestnut trees."

Ki, 紀, from Aino *Ki*, "tall grass."

Yamashiro, 山代, from Aino *yam-shiri*, "the land of chestnut-trees."

Otobe, 乙部, from Aino *ota-pe*[*t*], "sandy river."

Harafuto, 腹太, from Aino *karafuto*. Signification uncertain.

Watarai, 度會, from Aino *watara*, "rocks."

Uda, 宇陀, from Aino *ota*, "sand."

Chikauchi, 近內, from Aino *chi ika ush*, "the bay we traverse." [Conf. such Aino words as *chiramandep*, literally "the thing we hunt," i.e. the bear; *chironnup*, literally "the thing we kill," i.e. the fox.]

Chikatsuyu, 近露, from Aino *chi ika toi*, "the land we traverse."

Itsu or Ito, 伊部, from Aino *etu*, "nose," "cape."

Sabe, 佐部, from Aino *sat pet*, "dry river."

Tonami, 兎並, from Aino *to-nai*, "lake stream."

9.—WAKASA, TAMBA, TANGO, TAJIMA, INABA, HŌKI, IZUMO, IWAMI, AND OKI.

Izumo, 出雲, from Aino *etu-moi*, "the bay of the cape."

Dōmoto, 堂本, from Aino *to-put*[*u*], "the mouth of the lake."

Tobira, 戸平, from Aino *to-pira*, "lake cliff."

Tōno, 堂野, from Aino *to-nup*, "lake moor."

Kiuchi, 木內, from Aino *kiush*, "grass plentiful."

Ushiro, 後, from Aino *ushoro*, "having a bay."

Nita, 二多, from Aino *nitai*, "forest."

10.—HARIMA, BIZEN, BITCHŪ, BINGO, AKI, SUWŌ, NAGATO.

Inao, 稻尾, from Aino *inao*, "divine symbols."
Chikabira, 近平, from Aino *chi ika pira*, "the cliff we traverse," or *chikap pira*, "bird cliff."
Hatabe, 八田部, from Aino *hattara-pet*, "the river with a deep pool in it."
Attoshi, 厚利, from Aino *at-tush*, "elm-bark," "stuff made out of elm-bark."
Tō, 戸宇, from Aino *to*, "pool," "pond."
Yatabe, 矢田部, from Aino *ya-ta-pet*, "the inland river."
Nomi, 乃美, from Aino *nomi*, "to pray."
Tsunami, 津浪, from Aino *to-nai*, "lake stream."

11.—SANUKI, AWA, TOSA, IYO.

Tōchi-no-ike, 十市池, from Aino *to-ush*, "having a lake," + Jap. *ike*, "lake," added pleonastically."
Henai, 戸内, from Aino *nai*, "stream," preceded by *he*, a word of obscure derivation.
Wakafuji, 若藤, from Aino *wakka-put*[*u*], "the mouth of the water."
Tsune, 津根, from Aino *to-nai*, "lake stream."

12.—BUZEN, BUNGO, CHIKUZEN, CHIKUGO, HIIZEN.

Kiuchi, 木内, from Aino *ki-ush*, "grass plentiful."
Inadō ⎫ 稻童,
Inō ⎭ 猪尾, from Aino *inao*, "divine symbols."
Honami, 穗波, from Aino *pon nai*, "small stream."
Wakana (2) 若菜, from Aino *wakka nai*, "stream of water."
Wakaichi, 若市, from Aino *wakka-ush*, "watery," "water plentiful."
Tokubuchi, 德淵, from Aino *to-pitchi*, "pebbles in the lake."
Yanami, 八並, from Aino *ya-nai*, "land stream."
Togari, 戸里, from Aino *tokari* (as in Yezo).
Dōme, 道免, from Aino *to-nai*, "lake stream."

13.—HIGO, SATSUMA, HYŪGA, ŌSUMI.

Nisemoto, 二瀬本, from Aino *nisei-put*, "the mouth of the valley."
Tsunaki, 津奈木, from Aino *to-nai*, "lake stream."
Nagoshi, 名越, from Aino *nai-kush*, "the crossing of the stream."
Kiuji, 木氏, from Aino *ki-ush*, "grass plentiful."
Atchi, 厚地, from Aino *at*, "elm-tree."
Tōbe, 當部, from Aino *to-pet*, "lake river."
Hina, 比名, from Aino *penata*, "the head waters of a stream."
Shirao, 白男, from Aino *shirau o i*, "the place whence gadflies issue forth" (as in Yezo).
Kushira, 串良, from Aino *kushiro* (as in Yezo).
Hirauchi, 平内, from Aino *pira-ush*, "cliffs abundant."
Kiji, 木慈, from Aino *ki-ush*, "grass plentiful."

14.—IKI AND TSUSHIMA.

Iki, 壹岐, from Aino *iku*, *ika*, "cross," q.d. the island over the way across the sea.

Tsushima, 對馬, from Aino *tuima*, "far" q.d. the far-off island.

Watara, 渡良, from Aino *watara*, "rocks."

Inuboe, 犬吠, from *inao-pet*, "the river of the divine symbols."

Instead of taking provinces in groups, we may take like-sounding names in groups, and cannot fail to be struck by the Aino complexion of numbers of these names, a fact which is emphasized by the phonetic way in which many of them are written, showing that they were not understood even by those Japanese who first transcribed them. We will quote but a few examples.

Thus there are *Hina's*, *Hinada's*, *Hanada's*, and like-sounding names scattered all over Japan. But they are not scattered without method. *Hinata* 日向, in the district of Hatara in the province of Musashi, is on the head-waters of the River Tone; and on the lower course of the same stream, in the Kita-Katsushika district there is a *Hanawa* 花輪. On the upper course of the Tamagawa in Musashi, in the district of Chichibu, there is another *Hinata* 日向, and yet a third in the same district, a long way up the River Sumida. On the lower course of two streams in Musashi there are *Hanada's* 花田, and *Hanamata's* 花又. In Mikawa, similarly, we find a *Hina* 日名 on the upper course, and a *Hanata* 花田 on the lower course, of the River Nukada. In Mino there is a *Hinaga* 日永 on the head-waters of the River Kiso. In Bitchū there is a *Hina* 日名 on the head-waters of the Kawabe-gawa. In Hitachi, Shimotsuke, Kawachi, and Echigo there are *Hanada's* on the lower course of streams. Even as far South as Chikugo, in the Island of Kyūshū, there is a mountain called Hinata-kami-iwa-yama 日向神岩山, which is the source of the River Yabe. Now what does all this (taken in conjunction with the general meaninglessness of the Japanese names as they stand) go to prove? Why! simply that the common Aino designations *penata*, "the upper course of a river," and *panata*, "the lower course of a river," have survived to the present day in the place-names under consideration, Aino *p* changing, as usual, into Japanese *h*. On any other hypothesis, the invariable position of the *Hina's*, *Hinata's*, and *Hinada's*, near the head-waters of rivers, and of the *Hanada's*, *Hanawa's*, and *Hanamata's* near their mouths, would be little short of a miracle. Ise, Suruga, Etchū, Iwashiro, almost every province that we turn to, repeats the phenomenon and confirms the proof.

Similarly wide-spread are the traces of the Aino word *inao*. We find *Inao's* 稲尾 in Shimōsa and in Harima, *Inago's* 稲子 in Musashi and in Shinano, *Inaho* 稲穂 in Mimasaka, *Inadō* 稲童 in Buzen, *Inonobe* 稲野邊 (probably for *inao-pet*) in Hitachi, *Inunai* 犬内 in Etchū, *Inuboe* 犬吠 and *Inuboemori* 犬吠森 in Tsushima, *Inō* 猪尾 in Izumo and Bungo, *Inokoshi* 猪子石 and 猪之子

石 in two parts of Owari, etc., etc., etc. Note the incongruousness of the Chinese characters, and of the Japanese etymology intended to be represented thereby, in many of the above names. What place would ever, except by lunatics, have been named "Rice-Tail," "Inside a Dog," "Boar's Child Stone?" Many things were managed quaintly in Japan in olden days; but there was nothing to come up to this.

The various *Fuji's* (spelt フヂ in *kana*, not フヅ) serve to preserve the Aino *pitchi* "pebbles," "a rubble of stones;" e.g. *Fujinami* 藤波 (probably from Aino *pitchi nai* "the pebbly stream") in Musashi and in Noto, *Fujisawa* 藤澤 (Aino *pitchi* + Jap. *sawa*) in eleven of the Northern and Central provinces. The *Fuyu's* and *Fue's*, which have no *raison d'être* in Japanese, appear to be referable to the Aino word *pui*, "hole," which, as we have already seen, has given some place-names to modern Yezo. Thus we find *Fuyu* 冬 in Kishū, *Fuyube* 冬部 (from Aino *pui-pet*, i.e. "a river with holes") in Mutsu, *Fujima* 藤間 (*pui-shuma* "the rock with a hole in it") in Musashi.

Of the many *Kama's* in various parts of the country, not a few, it is natural to suppose, are the Aino word *kama*, "a ledge of rocks," rather than the Japanese *kama*, "a sickle," or "furnace." Such a name as *Kamabe* 鎌邊 in Mino, for instance, is meaningless in Japanese. But if we refer it to the Aino *kama-pet*, "the river near the ledge of rocks," it becomes intelligible. The same is the case with *Kamaishi* 釜石 in Rikuchū, which, when traced to the Aino *kama-ush*, "rocks plentiful," is shown to be a designation appropriate to the scenery of the place.

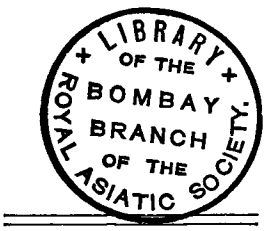
Such words ending in *nami* as *Tonami* 砥波 and 兎並 in Etchū and in Yamashiro, *Tanami* 田並 and 丹南 in Kishū and in Kawachi, *Honami* 稻波 in Chikuzen, and numerous others, are strongly suggestive of the Aino word *nai* "stream," the *m* having apparently been inserted epenthetically in deference to the Japanese dislike of diphthongs, a dislike which elsewhere has similarly caused the transformation of the same *nai* into *naki*, *nagi*, *nari*, and *na*. *Nai* itself has survived unaltered in many cases, especially in the Northern provinces, which were most recently under Aino influence, e.g. *Shōnai* 庄內, *Innai* 印內, *Inunai* 犬內. The termination *be*, mostly written phonetically with the character 部, preserves for us the Aino *pe* or *pet*, "river," as *nai*, "stream," is preserved in the *nami's* and the *naki's*. Thus we have *Tanabe*, 田名部 i.e. *tanne pet*, "the long river"; *Otobe* 落部, i.e, *ota pet*, "the sandy river"; *Sabe* 佐部, i.e. *sat pet*, "the dry river." In none of these has the Japanese name, as it stands, any signification. Indeed, the transcriptions of *Sabe* and *Otobe* are avowedly phonetic only. *To*, the Aino for "pond," pool," or "lake," survives in scores of names, as may be seen by glancing over the preceding lists. So does the Aino *pira*, "cliff," under the forms *hira* (initial) and *bira* (final). Commemorative, in another manner, of Aino influence are the

various names beginning with the consonant *r*, such as *Rokku* 六供 in Mikawa, (seemingly from the Aino *rokkei*), "a landslip," *Ronden* 論田 in Awa, *Rainai* 來內 in Rikuchū. Naturally such names, whose initial *r* makes them uncouth to Japanese ears, are chiefly confined to the Northern provinces, where phonetic change has not yet had time to complete its work of assimilation. There is reason to suppose that, in other parts of the country, *r* has been softened to *k*, and to various other letters more agreeable to the Japanese organs of speech. But on this point it is impossible to speak as yet with any degree of certainty. What *can* be said with certainty is that names, as to whose Aino origin there can scarcely be a question, may be traced right through the Main Island of Japan and on into Shikoku and Kyūshū. They are fairly abundant even in the extreme Southern province of Ōsumi, and across the sea in the Islands of Iki and of Tsushima. As a corollary to this, many of the surnames borne by Japanese families must be of Aino origin. For most Japanese surnames have been borrowed from the names of the villages in which the families designated by them first dwelt. If therefore such place-names as Tanabe, Hinata, Naitō, Nagi, etc., were originally Aino, the surnames derived from them are Aino likewise.

Surely the inference to be drawn from such names, which are but a few picked up on the surface, is that the Ainos were truly the predecessors of the Japanese all over the Archipelago. The dawn of history shows them to us living far to the South and West of their present haunts; and ever since then, century by century, we see them retreating eastwards and northwards, as steadily as the American Indian has retreated westwards under the pressure of the colonists from Europe. The last few years have witnessed the extermination of the deer, on whose flesh the Ainos counted partly for their subsistence. The fisheries are passing into Japanese hands. The Ainos care little for tilling the soil. They have no capacity for trade. Decade by decade their numbers decrease. The half-breeds die out. Evidently the Japanese Government cannot, with the best of intentions, preserve the race much longer from extinction. The Ainos must without delay be subjected to all the necessary scientific tests. Their language must be analyzed, their folk-lore registered; for soon there will be nothing left. The majority of the Ainos are already bi-lingual, that is to say, that they speak Japanese besides their mother-tongue. The younger ones prefer the Japanese language and Japanese ways to their ancestral language and ways.

By some European travellers this *japonization* of the present generation, and the probable speedy extinction of the race, are mourned over. The present writer cannot share these regrets. The Ainos had better opportunities than fell to the lot of many other races. They were sturdier physically than their Japanese neighbours. From those neighbours they might have learnt the arts of civilization. As a matter of fact, such scraps of civilization as they now

possess, are of Japanese origin. They eat with Japanese chopsticks, they offer Japanese rice-beer to their gods, they do their cutting and chopping with blades bought from the Japanese, they shoot with Japanese guns, ride Japanese horses, dress partly in Japanese stuffs. But so little have they profited by the opportunities offered to them during the last thousand or two thousand years, that there is no longer room for them in the world. The son of the greatest living Aino chief is glad to brush the boots of an American family in Sapporo. The Aino race is now no more than a "curio" to the philologist and to the ethnologist. It has no future, because it has no root in the past. The impression left on the mind after a sojourn among the Ainos is that of a profound melancholy. The existence of this race has been as aimless, as fruitless, as is the perpetual dashing of the breakers on the shore of Horobetsu. It leaves behind it nothing save a few names.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A GRAMMAR OF THE AINU LANGUAGE.*

CHAPTER I.

THE PHONETIC SYSTEM.

SECTION I.—THE ALPHABET.

1.—In writing the Ainu language with the Roman letters, the following system has been adopted:—

LETTERS.	PRONUNCIATION AND REMARKS.
a	As *a* in the word "*f*ather."
e	As *e* in the word "b*e*nefit."
i	As *i* in the word "rav*i*ne."
o	As *o* in the word "m*o*te."
u	As *u* in the word "r*u*le."
ai	As *ai* in the word "*ai*sle" or *i* in "*i*ce."
ei	As *ey* in the word "th*ey*."
ao, au, eo, eu, ou	In these combinations each vowel must be distinctly pronounced.
b.	As *b* in English. No sentence can commence with this letter; but, preceded by another word, the letter *p* is often changed into *b*.
c	This letter is never heard excepting in the combination *ch*. When used, it is always soft like *ch* in *church*.
d	*D*, like *b*, is never heard at the beginning of a sentence, but *t* often becomes *d* in composition.
f	The letter *f* resembles the true labial in sound, it being softer than the English labio-dental *f*. It never occurs excepting followed by the vowel *u*. *F*, is used very sparingly indeed, and principally in words of Japanese origin.
g	As *g* in *g*ood. No sentence commences with the letter *g*, but *k* becomes *g* in composition.

* In introducing this Grammar of the Ainu Language, I desire to express my obligations to Mr. B. H. Chamberlain for many useful suggestions in regard to arrangement.—J. Batchelor.

h — As *h* in *h*ouse. There is a tendency in some villages, particularly in those which are more immediately under Japanese influence, to change the letter *h* into *f* before *u*.

j — The only word in which anything like the sound of the letter *j* occurs is *machi*, wife. In this word there is a tendency to change *ch* into *j*.

k, m, n, p, r, s, t, w — All pronounced as in English.

l, q, v, x — Not heard in Ainu.

z — Something like the sound of the letter *z* is heard in the word *pensai (penzai)*. The Ainu assert, however, that *pensai* is an old Japanese word for "junk." It was the name given to the junks which used to come from Matsumai laden with rice for the Japanese military and fishing stations round the coast of Yezo.

2.—It will be seen, from the above, that no sonant letter can begin a sentence, and that, in composition only, surds are sometimes changed into sonants.

These changes are as follows :—

K becomes g.
P becomes b.
T becomes d.

3.—None of the consonants b, c, d, f, g, r, w, or y ever ends a word ; but k, m, n, p, s, t, as well as the combinations ch and sh, often do. The letters j and z are not here mentioned, because they are not now used.

4.—Double consonants must always be pronounced, as in Italian and Japanese ; thus :—

Ota ; Sand ..... Otta ; In.
Rama ; Spirit, soul ..... Ramma ; Always.
Shina ; To lace up ..... Shinna ; A difference.

Section 2.—Pronunciation and Letter-Changes.

5.—Though the Ainu language, as a whole, is spoken with considerable uniformity throughout the Island of Yezo, many words are variously pronounced in different villages and districts. As as example of this, notice the word *erum*, a rat :—

In the Saru district *erum* is prononnced ..... eremū.
In the Ishkari ..... érem.
In the Usu ..... erúm.
At Poropet-kotan (village) ..... ērum.
At Shiraoi ..... erum.
At Endrum ..... endrúm.

The original word was probably *endrum*, which is preserved in the name of the village so called, and which means "the place of rats."

5-*a*.—There is a great tendency all over the country to confound the simple letter "s" with the combination "sh." Indeed it is, in many cases, very difficult to know which is really meant; and often either way of speaking is considered equally correct, though in some cases the distinction is very sharp and important.

6.—The tonic accent is slight and unimportant, and has therefore not been noted in this work. The half-singing intonation, which is specially noticeable in the pronunciation of the women, can hardly be termed a tonic accent, neither has it anything in common with the "tones" used by the Chinese. There is also no marked distinction between long and short vowels.

7.—The manner in which letter-changes take place is as follows:—

N becomes *m* before p, b, or m; thus;—

Tambe for *tan pe* or *tanbe*, this thing.
Tam-matkachi, for *tan matkachi*, this girl.

Ra, *ro*, and *ru* become *n* before n and t; thus:—

Kara, to make; *kan' nangoro*, will make.
Ku goro, my; *ku kon'nishpa*, my master.
An guru, a person: *An gun' ne*, it is a person.
Oara, entirely; Oattuye, to cut through.

Ro, become *t* before chi and t, thus:—

Ku goro chisei becomes *ku kot' chisei*, my house.
Ku goro toi becomes *ku kot' toi*, my garden.

Note also the following:—

Heikat'tara for heikachi utara, lads.
Matkat'tara for matkachi utara, girls.

See Nos. 25, 26.

8.—When one word ending with a vowel is immediately followed by another commencing with a vowel, the final vowel of the first word is in some cases dropped; e.g.

Oya moshir' un guru, for oya moshiri un guru, a foreigner.
Moshir' ebitta, for moshiri ebitta, every person.
Utar' obitta, for uttara obitta, all people.

8-*a*.—By some persons the final "n" in *pon* and *wen* is changed into "i"; thus:—

Poi seta, for pon seta, a little dog.
Wei ainu, for wen ainu, a bad man.

Some go so far as to drop the "n," of *pon* altogether: e.g.

Po chikap, for pon chikap, a little bird.

This mode of talking should be carefully avoided, for it is only a careless way of speaking.

9.—It is not absolutely necessary to make any of the above letter-changes. All words may, if preferred, be pronounced in full.

10.—When it is desired to give special clearness to the pronunciation of a noun or

adjective ending in a vowel, such final vowel may be reduplicated, preceded by the consonant *h*; thus:—

NOUNS.

Ishi or ishihi, a bird's tail.
Nimaki or nimakihi, a tooth.
Putu or putuhu, a lid; the mouth of a river.
Sara or saraha, an animal's tail.
Shiki or shikihi, an eye.
To or toho, a day; a lake.

ADJECTIVES.

Kunne or kunnehe, dark; black.
Pirika or pirikaha, good.
Poro or poroho, greet.
Retara or retaraha, white.
Ri or rihi, sometimes riri, high.

11.—There are some cases in which it is absolutely necessary to reduplicate the final vowel. Thus.

Hochihi, a sum; must never be pronounced ..... *hochi.*
Topaha, a crowd..... *topa.*
Weni-kurihi, a rain-cloud ..... *weni-kuri.*

Section 3.—Specimens of Ainu Words borrowed from Japanese.

12.—The Ainu have adopted a number of Japanese words, most of which are affected by the peculiarities of pronunciation which distinguish the northern dialects of Japanese. Especially to be noted is the tendency to nasalization: e.g.

JAPANESE.	AINU.
Kami, paper.	Kam*bi*.
Kogane, gold.	Ko*n*gane.
Kosode, a short sleeved garment.	Koso*n*de.
Kugi, a nail.	Ku*n*gi.
Tabako, tobacco.	Ta*m*bako.

13.—The following is a list of some of the words borrowed from the Japanese language:—

Amam, garden produce (*Probably from the Japanese word omamma*, boiled rice.
Antuki, a kind of bean. (*Jap. azuki.*)
Aunki, fan. (*Jap. ōgi; the ancient Japanese pronunciation was afugi.*)
Aya, the grains in wood.
Cha, tea.
Chikunai, a fine. (*Jap. tsukunou, to indemnify.*)
Emo, a potato. (*Jap. imo.*)
Endo, a well. (*Jap. ido.*)
Iro, colour.
Ita, a board.
Iwa, a rock.
Kama, a kettle. (*Jap. a boiler.*)
Kambi, paper. (*Jap. kami.*)
Kamui, a god. (*Jap. kami.*)
Kanazuchi, a hammer.
Kane or kani, metal, money.

Karakane, copper.
Kasa, a hat.
Kongane, gold. (*Jap. kogane.*)
Kosonde, a short-sleeved upper garment. (*Jap. kosode.*)
Kusuri, medicine.
Mame, beans.
Mane, to imitate.
Marapto, or maratto, a feast. (*Apparently from the Japanese word marōdo, which was anciently pronounced marebito, a guest.*)
Menoko, a woman.
Noko, a saw. (*Jap. nokogiri.*)
Nomi, an awl.
Ondori, to dance. (*Jap. odori.*)
Ottena, a chief. (*Jap. otona, an adult.*)
Pakari, a measure. (*Jap. hakari.*)
Pensai, a large junk.
Pi-uchi, a flint and steel. (*Jap. hi-uchi.*)
Puri, a custom.
Rakko, a seal.
Rosoku, a candle.
Saimon, a priest. (*Jap. ritual.*)
Sake, rice-beer.
Sakne, last; as sakne pa, last year. (*Jap. saku.*)
Sarampa, goodbye. (*Probably Japanese saraba.*)
Sendo, a boatman.
Shirokane, silver.
Sosh, a book. (*Jap. sōshi.*)
Tama, a ball.
Tambako, tobacco. (*Jap. tabako*).
Teppo, a gun.
Tokkui, a companion. (*Jap. togi.*)
Tomari, an anchorage. (*Jap. a stopping place.*)
Tunchi, a interpreter. (*Jap. tsūji.*)
Tura, a row, a line. (*Jap. tsura.*)
Umma, a horse. (*Jap. uma.*)
Yakata, a house. (*In Jap. this word denotes a palace.*)
Yo, business. (*Jap. yō.*)

14.—The following are a few samples of Hybrid Compounds. The words which are here italicised are Japanese:—

Amam-chikap, a sparrow.
Chikuni-*potoke*, a wooden idol.
Endo-kotan, Tōkyō (Yedo).
Mama-po, a step-child.
Niwatori-chikap, domestic fowls.
Pon-*beko*, a calf.
Pon-*umma*, a colt.
Shiuto-habo, a mother-in-law.
Shiuto-michi, a father-in-law.
Shuma-*potoke*, a stone idol.
Tera-kamui, a priest.
Tono-nishpa, a governor. (*In some places the word Tono is used to indicate government offices.*)
Tono-ru and *Tono*-para-ru, the Mikado's highway.
Yaku-etaye, to collect taxes.
Yo-an, to have an engagement, to have business.

CHAPTER II.

NOUNS.

Section 1.—The Gender of Nouns.

15.—Nouns, in the Ainu language, undergo no change to indicate gender; e.g.

Chikap, a bird (*cock or hen*).
Chironnup, a dog fox or vixen.
Erum, a rat (*male or female*).
Kuru, a person (*man or woman*).
Po, a child (*boy or girl*).
Seta, a dog or bitch.
Umma, a horse or mare (*Jap.*).
Yuk, a deer (*buck or doe*).

16.—Though generally unexpressed, gender is, however, sometimes indicated by the use of special masculine and feminine words. The following are of frequent occurence:—

MASCULINE.	FEMININE.
Acha, uncle.	Unarabe, aunt.
Ainu, man, Ainu.	Shiwentep, woman.
Akihi, younger brother.	Mataki, younger sister.
Apka, buck (*deer.*)	Momambe, doe (*deer.*)
Chisei kon nishpa, householder.	Chisei koro katkimat, landlady.
Ekashi, ancestor (*grandfather.*)	Huchi, ancestress (*grandmother.*)
Hambe, father.	Totto, mother.
Heikachi, lad.	Matkachi, girl.
Hoku, husband.	Machi, wife.
Iyapo, father.	
Karaku, cousin.	Matkaraku, cousin.
Kiyanne-po, elder son.	Kiyanne mat, elder daughter.
Kokowe, son-in-law.	Koshimat, daughter-in-law.
Michi, father.	Habo, mother.
Okkaibo, boy, young man (*son.*)	Matnepo, daughter, girl.
Ona, father (*rarer than michi.*)	Unu, mother (*rarer than habo.*)
Pinne, male.	Matne, female.
Poneune po, younger son.	Poneune mat, younger daughter.
Shiuk, he-bear.	Kuchan, she-bear.
Shiuto-michi, father-in-law.	Shiuto-habo, mother-in-law.
Sontak, little boy.	Opere, little girl.
Yupo, elder brother.	Sapo, elder sister.

17.—When it is absolutely necessary to express the sex of animals, this can be done by prefixing *pinne,* male, or *matne,* female, to the word: e.g.

MASCULINE.	FEMININE,
Pinne chep, a male fish.	Matne chep, a female fish.
Pinne chikoikip, a male animal.	Matne chikoikip, a female animal.
Pinne kuitop, a gander.	Matne kuitop, a goose.
Pinne kusuwep, a cock pigeon.	Matne kusuwep, a hen pigeon.
Pinne rëep, a dog.	Matne rëep, a bitch.
Pinne ruop, a male squirrel.	Matne ruop, a female squirrel.

18.—In expressing the masculine gender of human beings, however, the word *pinne* must never be used. *Okkai* and *okkaiyo* should take its place; thus:—

Okkai poho, a little boy; a son.
Okkaibo, a young man.

19.—It should be carefully noted that the word *okkaibo* is not applied to lads between the ages of twelve and eighteen. During that period of life, lads are called *heikachi* or *heikat'tara.* From eighteen to thirty, young men are called *okkaibo* or *okkaiyo*; after the age of thirty a man is an *ainu,* that is, "a man,"

Section 2.—The Number of Nouns.

20.—The number of a noun is generally, like its gender, left unexpressed; e.g.

Aiai, a baby or babies.	Kuma, a pole or poles.
Chikuni, a tree or trees.	Nimaki, a tooth or teeth.
Chip, a boat or boats.	Nochiu, a star or stars.
Humbe, a whale or whales.	Nok, an egg or eggs.
Kamui, a god or gods.	Paskuru, a crow or crows.

21.—When it is essential to draw attention to the fact that there is but one of a thing, the numeral *shine*, "one," may be used; e.g.

Shine amam-chikap, one sparrow; a sparrow.
Shine chiramantep, one bear; a bear.
Shine itangi, one cup; a cup.
Shine itunnap, one ant; an ant.
Shine Shisam, one Japanese; a Japanese.

22.—It will be seen by the above examples that, when the numeral *shine* is so used, it corresponds, more or less, to the indefinite article *a* or *an*. (*See No. 87.*)

23.—Plurality may, when necessary, be expressed by adding the word *utari*, usually pronounced *utare* or *utara*, to nouns; e.g.

SINGULAR.	PLURAL.
Chacha, an old man.	Chacha utara, old men.
Hautur' un guru, a messenger.	Hautur' un utara, messengers.
Nishpa, a master.	Nishpa utara, masters.
Uitek guru, a servant.	Uitek utara, servants.
Utarapa, a lord.	Utarapa utara, lords.

24.—Notice, in such words as *hautur' un guru* and *uitek guru*, the dropping of the word *guru*, person, which the use of *utari*, *utare* or *utara* renders superfluous.

25.—In the two words *heikachi*, lad; and *matkachi*, girl; the final *chi* is contracted into *t* before the suffix *utara*, the *u* of which is dropped; thus:—

SINGULAR.	PLURAL.
Heikachi, a lad.	Heikat'tara, lads.
Matkachi, a girl.	Matkat'tara, girls. (*See No. 7.*)

26.—The full way of writing *matkachi* is *matnekachi*.[1] Matnekachi is probably short for *matne-heikachi*. *Heikachi* appears to have been the ancient word for child, whether boy or girl. In fact, even now, this word is sometimes applied to young people of either sex, particularly by the Ainu of Usu Kotan and the neighbouring district.

27.—Though there is no absolute rule against the use of utari, utare, or utara after the names of the lower animals, it is considered best to avoid doing so. In their case, therefore, as in that of inanimate objects, plurality is left to be inferred from the context or from the verb.

28.—Diversity of subjects may be expressed by prefixing the word *usa* to nouns; thus:—

Usa-katpak, various or many sins.
Usa-seta, various or many dogs.
Usa-shiyeye, various or many diseases.
Usa-tashum, various or many sicknesses.
Usa-wenburi, a variety of bad habits.
Usa-wenkatcham, many evil intents or dispositions.

Section 3.—The Cases of Nouns.

29.—In the Ainu language there are no cases properly so called. What is termed case in Latin and other Aryan languages is either left to be gathered from the context, or is denoted by the use of a separate particle, as in English. The particles are, however, generally placed after, instead of before, the words they govern, and most of them are therefore postpositions, though some are used as prepositions. These particles are treated of in chapters IX. and X.

A few examples are here given, as illustrations of how case may be inferred from the context:—

Nom. { Anekempo shirutu, the snail crawls. / Tonin honoyanoya wa arapa, the worm goes wriggling along. / Kikiri kotoise, the insects swarm.

Poss. { Furu poki ta, at the foot of the hill. / Ni sempirike, the shade of trees. / Nonno hura, the scent of flowers.

Obj. { Otop erashke, to clip the hair. / Wose-kamui kik, he struck the howling dog. / Yaoshkep raige, he killed a spider.

Section 4.—Abstract Nouns.

30.—What in English are termed "abstract nouns" can scarcely be said to exist in Ainu as simple words. Equivalents to them can, however, easily be formed by suffixing the particle *i*, or by adding the word *ambe* to certain adjectives and verbs; e.g.

Adjectives.		Nouns.
Nupeki,	bright.	Nupeki'i or ambe, brightness.
Oupeka,	upright.	Oupeka'i or ambe, uprightness.
Pirika,	good.	Pirika'i or ambe, goodness.
Retara,	white.	Retara'i or ambe, whiteness.
Wen,	bad.	Wen'i or ambe, badness.

31.—The word *ambe* is itself a compound noun formed from *an*, "to be," and *pe*, "a thing." Great care must, therefore, be exercised in using it with adjectives to express abstract nouns; for *retara ambe* may, and often does, mean "a white thing," and not "whiteness," and *oupeka ambe* "an upright person," and not "uprightness." The following sentences will serve to illustrate this:—

Tokap chup kiai *nupeki ambe* anakne, shi no kotom ne ruwe ne;
The *brightness* of the sun's reflection is indeed beautiful.
Tan nonno anakne *retar' ambe* ne; This flower is *white.*

32.—The following are examples of abstract nouns made by suffixing *i* to verbs:—

VERBS.		NOUNS.	
Eshokoro,	to believe.	Eshokor'i,	belief.
Itak,	to speak.	Itak'i	speech.
Okere,	to finish.	Okere'i,	the finish.
Uwepekennu,	to inquire.	Uwepekennu'i,	inquiry.
Yainu,	to think.	Yainu'i,	thought.
Ye,	to say.	Ye'i,	a saying.

33.—Care must always be taken to pronounce the particle *i* distinctly; in fact, it might be better to place the letter *h* before the *i*;—thus, *itak*, *itakhi*; *yainu*, *yainuhi*. *Compare No. 10.*

31.—Once or twice we have heard *yainuhu* for *yainuhi*. The latter appears to be the correct way of speaking; at any rate, it is the form now in most common use.

Section 5.—Compound Nouns.

35.—Compound nouns are very extensively used in Ainu, and may be formed almost at will; e.g.

36.—Sometimes two substantives are compounded together; as:—

Amam, rice, millet, garden produce.
Chikap, a bird ..... } Amam-chikap, a sparrow.

Kamui, the gods .....
Hum, sound ..... } Kamui-hum, thunder.

To, the breast .....
Pe, water ..... } To-pe, milk.

Toi, a garden .....
Haru, herbs ..... } Toi-haru, vegetables.

37.—Sometimes a verb and a noun are compounded; e.g.

Haita, to miss a mark .....
Kuru, a person ..... } Haita-guru, a fool.

Ma, to roast .....
Kam, flesh..... } Ma-kam, roast meat.

Shukup, to grow .....
Kuru, a person ..... } Shukup-guru, a young person.

Uhuye, to burn .....
Nupuri, a mountain ..... } Uhuye-nupuri, a volcano.

38.—Note especially the compounds formed by means of *pe* or *be*, "a thing", which is often contracted into the single letter *p*; e.g.

VERBS.	NOUNS.
E, to eat.	Ep, food.
Ese, to answer.	Esep, an answer.
Kotchane, to mediate.	Kotchanep, a mediator.
Munnuye, to sweep.	Munnuyep, a broom.
Nuye, to write.	Nuyep, a pen.
Ukoheraye, to resemble.	Ukoherayep, things resembling one another.

39.—Passive verbs are almost always thus treated when helping to make compound substantives, and hardly ever take the *i* mentioned in numbers 30 and 32; e.g.

VERBS.	NOUNS.
A-e, to be eaten.	A-ep, a thing to be eaten; food.
A-eshokoro, to be believed.	A-eshokorope, a thing believed.
A-yainu, to be thought.	A-yainup, a thought,
A-ye, to be said.	A-yep, a thing spoken.

40.—It sometimes makes no perceptible difference to the sense whether the verb used to form the compound be active or passive, as may be seen by comparing *ep* and *a-ep*, both of which mean food.

41.—Some nouns may also be made by adding the letter *p* to adjectives; e.g.

ADJECTIVES.	NOUNS.
Pase, heavy.	Pasep, a heavy thing.
Pirika, good.	Pirikap, a good thing.
Poro, large.	Porop, a large thing.

42.—Some verbs, by taking the word *katu* immediately after them, are thereby converted into nouns; e.g.

VERBS.	NOUNS.
An, to be.	An katu, existence.
Itak, to speak.	Itak katu, language.
Shik-o, to open the eyes.	Shik-o katu, birth.

43.—The word *katu* means, "shape," "form," "mode," "way." Thus, *an katu* might be translated by "mode of being", *itak katu* by "way of speaking," and *shik-o katu* by "manner of birth."

44.—When a verb is immediately followed by the compound word *ambe*, the two together should, in some cases, be translated by a single noun. Take, for instance, the following examples:—

VERBS.	NOUNS.
An, to be.	An ambe, entity.
Itak, to speak.	Itak ambe, a saying.
Shik-o, to open the eyes.	Shik-o ambe, a birth (lit. *an opening of the eyes*).

Section 6.—Proper Nouns.

45.—The following are a few exampies of the way in which proper nouns are formed:—

46.—*Names of the Gods.*

(These are given according to their order of dignity and importance).

Tokap chup Kamui, the sun god; the sun itself; (lit. *Day luminary Deity*).

Kunne chup Kamui, the moon god; the moon; (lit. *Black luminary Deity*).

Wakka-ush Kamui, the goddess of water; (lit. *Watery Deity*).

Chiwash ekot mat, the goddess of the mouths of rivers; (lit. *The female possessor of the places where fresh and salt waters mingle*).

Kamui huchi, the goddess of fire; (lit. *the Deity grandmother or old woman.*)
Shi-acha Kamui, a sea-god; not worshipped; (lit. *Wild Uncle Deity*).
Mo-acha Kamui, a sea-god; worshipped; (lit. *Quiet uncle Deity*).
Shi-acha and mo-acha are together termed *Rep un Kamui*, the gods of the sea.

47.—*Names of Men.*

Ekash oka Ainu, the heir of the Ancients.
Hawe riri Ainu, the eloquent man.
Nupeki san Ainu, the sender down of light.
Parapita Ainu, the mouth loosener.
Ramu an Ainu, the wise man,
Yuk no uk Ainu, the deer catcher.

48.—*Names of Women.*

Ikayup, the quiver.
Konru san, the sender down of ice.
Shine ne mat, the belle.
Shuke mat, the female cook.
Usapte, the prolific one.
Yai koreka, the selfish one.
Yai ura mat, the female misanthrope.

49.—*Names of Places.*

Erem not or nottu, the rat cape. (*Cape Erimo.*)
E-san-i-not or nottu, the cape where volcanic matter descends. (*Cape Esan.*)
Mopet kotan, the village by the quiet river. (*Jap. Mombetsu.*)
Otaru nai, the brook by the sand road.
Poropet kotan, the village by the great river. (*Jap. Horobetsu.*)
Riri shiri, the high land, or the high island.
Satporo kotan, the village of much dryness. (*Jap. Sapporo.*)
Shira(*u*) oi kotan, the village at the place of the issuing forth of gadflies.
Tomakonai kotan, the village by the stream which issues from behind the lake. (*Jap. Tomakomai.*)
Yam kush nai kotan, the village by the stream of the chestnut burs. (*Jap. Yamakoshi.*)

50.—Many of the names of places in Japan, whose origin is doubtful, may probably be traced to the Ainu language. Particularly such names as have the following words in them :—

Furu or huru, a hill; a gentle slope; an incline.
Kush, husks; burs.
Kush-i, the place of husks or burs. (Corrupted by the Japanese into koshi.)
Pet, a river. (Corrupted by the Japanese into beshi and betsu.)
Pit or pichi, a flint; a very hard stone; shingle.
Poru or boru, a cave in a rock. Por'i means, "the place of caves."
Shiri, earth; land; an island. Applied to water "swift;" as :—Shiri pet nupuri (Jap. Shiri beshi yama), the mountain by the swift river.
Shuma, a stone.
To, a lake.
Ya, land.

51.—*The Four Seasons are :—*

Paikara, spring. Sak, summer. Chuk, autumn. Mata, winter.

52.—The twelve months of the year are as follows. Their etymology is obscure, and they are now mostly supplanted by their Japanese equivalents:—

Churup chup, January.
Toitanne chup, February.
Hoprap chup, March.
Mokiuta chup, April.
Shikiuta chup, May.
Momauta chup, June.
Shimauta chup, July.
Yaruru chup, August.
Nuirak chup, September.
Ureipak chup, October.
Shineu chup, November.
Kuyekai chup, December.

52.—*The Four Quarters of the Compass are:*—

Hebera, north.
Chup ka, moshiri chup ka, moshiri pa, east.
Chup pok, moshiri chup pok, moshiri gesh, west.
Hebashi, south.

CHAPTER III.

ADJECTIVES.

54.—The adjectives of the Ainu language may be conveniently classed under two heads, viz., simple and compound:—

Section 1.—Simple Adjectives.

55.—The following are a few examples of the simple adjectives:—

Atomte, neat.
Hekai, old.
Ichakkere, dirty.
Ipokash, ugly.
Kapara, thin.
Kotom, pretty.
Para, broad.
Parakara, hot.
Pirika, good,
Pon, little; small.
Poro, large; great.
Ram, low.
Ratchi, gentle.
Retara, white.
Ri, high.
Sep, broad.
Shikari, round.
Shiretok, beautiful.
Shisak, sweet.
Wen, bad.

Section 2.—Compound Adjectives.

56.—The compound adjectives are very numerous. Of some, the derivation is as yet doubtful; of others, it is more clear. Those of doubtful derivation end in *ne, nu, o, tek,* and *ush;* they are given first.

(*a*)—*Those of doubtful derivation.*

57.—Adjectives which end in *ne* are as follows:—

Ashkanne, clean.
Etomochine, wanting; silly.
Hutne, narrow.
Irunne, thick.
Kunne, black.
Onne, old.
Rupne, bulky; full-grown.
Takne, short.
Tanne, long.
Toranne, idle.

58.—Adjectives which end in *nu*:—

Aekat nu, delicious.
Itak nu, obedient.
Kiroro ash nu, strong.
Nishash nu, healthy.
Niwash nu, diligent.
Okirash nu, strong.
Otek nu, rich.
Shin'nu, great.
Tumash nu, powerful.
Wayash nu, wise.

59.—Adjectives which end in *o*:—

Used as an adjectival ending, *o* almost always indicates something disagreeable, and seems to be used principally after the names of insects; e.g.

NOUNS.	ADJECTIVE.
Ki, a louse.	Ki-o, lousy.
Kikiri, an insect.	Kikiri-o, swarming with insects.
Oaikanchi, an earwig.	Oaikanchi-o, swarming with earwigs.
Taiki, a flea.	Taiki-o, full of fleas.
Uruki, louse eggs, nits.	Uruki-o, full of nits. *See No. 202.*

60.—Adjectives which end in *tek*:—

Akonuptek, interesting.
Apuntek, gentle.
Kimatek, startled.
Kuttek, crowded; thick,
Monraigetek, industrious.
Nuchattek, merry.
Sattek, thin.
Tuitek, torn.
Tushtek, mad; crazy.
Yaikopuntek, happy.
Yuptek, laborious.

61.—Adjectives which end in *ush*:—

Ai-ush, thorny (*used of trees*).
Kem-ush, bloody.
Koponchi'ush, dusty.
Kumi-ush, mouldy.
Mun-ush, grassy.
Nit-ush, thorny (*used of brambles*).
Numa-ush, hairy.
Ota-ush, sandy.
Shippo-ush, salty.
Shum-ush, oily.
Toi-ush, earthy.
Upa-ush, sooty.
Wakka-ush, watery.
Yachi-ush, miry.
Yaipar'ush, greedy.
Ye-ush, fatty; mattery.

62.—The following somewhat peculiar uses of the word *ush* should be carefully noted:—

Apa-ush kamui, the deity of doorways (lit. *the doory god*).
Abe-ush kamui, the deity of fires (lit. *the fiery god*).
Chikiri-ush set, a table with legs (lit. *a leggy table*).
Chup or'ush guru, the man in the moon (lit. *the moon inny man*).
Sar'ush chikoikip, an animal with a tail (lit. *a taily animal*).
Wakka-ush kamui, the deities of water (lit. *the watery gods*).

63.—From an analysis of the above examples, and a careful consideration of other uses of the word *ush*, we may safely conclude that, whatever other meanings it may have, it often carries a locative sense with it. It is akin to the particle *un*, which is also locative. Probably *ush* is the plural form of *un*. (*For* un *see No. 248.*)

(*b.*)—*The adjectives whose derivations are more clear.*

64.—Adjectives which take the verb *an*, to be, after them :—

Keme an, scarce ; rare.	Me an, cold.
Kera an, sweet.	Paro an, eloquent,
Kiroro an, strong.	Tumu an, plenteous ; abundant.

It should be carefully noted by the student that the verb *an* not only means "to be," but also "to hold" and "to have"; thus :—

Kera an be, a sweet thing (lit. *a thing that is sweet, or a thing having sweetness*).

Kiroro an guru, a strong person (lit. *a person having strength.*)

The context alone must always decide exactly how the sentence should be translated into English.

65.—Adjectives ending with the verb *koro*, "to possess :"

Haro koro, fat (lit. *possessing fat*); used of animals.

Hon koro, pregnant (*possessing stomach*).

Ikkewe koro, important ; weighty ; strong (lit. *possessing backbone or spine*).

Keutum koro, of strong mind, will, or disposition (lit. *possessing mind or soul*).

Pawetok koro, eloquent.

Sakanram koro, quarrelsome (lit. *possessing a scolding heart*).

66.—Adjectives which take the word *sak* after them.

The word *sak* signifies "destitution," and may be translated by the English word "without":—

Ikkewe sak, meaningless, unreliable (lit. *without backbone or spine*).

Ramu sak, foolish (lit. *without mind*).

Shik sak or shik nak, blind (lit. *without eyes*).

Tum sak, weak (lit. *without stamina*).

Yainu sak or yainu-i sak, thoughtless (lit. *without thinking ; without thought*).

67.—It might be inferred from the preceding examples that, by taking the affirmative ending *koro* away from any noun, and supplying the negative word *sak* in its place, or vice versâ, adjectives could be made at will. Such, however, is not the case. Thus, *otek sak* is "poor;" but "rich" is *otek-nu*.

68.—One or two nouns take the locative particle *un* after them ; thus:—

Kotom un be, a beautiful thing, a thing of beauty.

Paro un guru, an eloquent person (lit. *a person of mouth*).

Section 3.—Comparison of Adjectives.

69.—The comparative and superlative degrees of adjectives are by no means so extensively used as in English and other Aryan languages, the meaning often being left to be gathered from the context.

70.—When it is absolutely necessary to be explicit, the comparative degree is formed by placing the word *naa*, "yet," "more;" and the superlative by placing *iyotta*, "most," before the positive degree ; e.g.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Pirika, good.	Naa pirika, better.	Iyotta pirika, best.
Pon, small.	Naa pon, smaller.	Iyotta pon, smallest.
Ri, high.	Naa ri, higher.	Iyotta ri, highest.

And so on.

71.—The comparative with "than" may be expressed in six different ways:—(*a*) with the word *akkari*; (*b*) with *akkari* and *eashka*; (*c*) with *akkari* and *eitasa*; (*d*) with *akkari* and *mashki no*; (*e*) with *akkari* and *naa*; (*f*) with *kasu no*. Two illustrations of each method are here given as examples.

(*a*).—The comparative with *akkari*. Akkari originally means "to surpass," and may be translated "than;" e.g. E akkari, ku nitan ruwe ne, I am faster than you (lit. *than you, I go fast*).

Nei tonoto akkari, tan tonoto shisak ne ruwe ne;
This wine is sweeter than that (lit. *than that wine, this wine is sweet*).

(*b*).—The comparative with *akkari* and *eashka*. Eashka means "very," "more," e.g.
Ya akkari rep anak ne eashka poro ruwe ne;
The sea is greater than the land (lit. than the land, the sea is more great).
Kunne chup akkari, tokap chup anak ne eashka nupeki an ambe ne ruwe ne, the sun is brighter than the moon (lit. *than the moon, the sun is a thing more bright*).

(*c*).—The comparative with *akkari* and *eitasa*. Eitasa means "excess":—
Toan kotan akkari, tan kotan anak ne eitasa hange no an kotan ne ruwe ne, this village is nearer than that (lit. *than that village, this village is a nearer village.*)
Tambe akkari, nei ambe eitasa pirika ruwe ne, this is better than that.

(*d*).—The comparative with *akkari* and *mashki no*. Mashki no means "surpassingly"; e.g.
Umma akkari, isepo mashki no nitan ruwe ne, a hare is swifter than a horse (lit. *than a horse, a hare is surpassingly swift of foot.*)
Anekempo akkari, itunnap mashki no pon ruwe ne, an ant is smaller than a snail.

(*e*).—The comparative with *akkari* and *naa*; e.g.
En akkari, eani naa shiwende ruwe ne, you are a slower walker than I (lit. *than me, you go more slowly*).
Nishkuru akkari, nochiu anak ne naa ri ruwe ne, the stars are higher than the clouds.

(*f*).—The comparative with *kasu no*. Kasu no means "surpassing," e.g.
En kasu no, e ri ruwe ne, you are taller than I (lit. *surpassing me, you are tall.*)
E kasu no ku ram ruwe ne, I am shorter than you (lit. *surpassing you, I am short*).

Section 4.—Demonstrative Adjectives.

72.—The demonstrative adjectives "this," "that," "these" and "those," are as follows:—

SINGULAR.	PLURAL.
Ta an or tan, this.	Tan okai, these.
Ne a, that.	Nei okai, those (*a short distance off*).
Nei an, that (*a short distance away*).	To an okai, those (*a good distance off*).
To an, that (*a good distance away*).	

73.—The singular form of these adjectives may be prefixed to plural nouns; but the plural forms can never be placed before singular nouns. The reason is that *okai* is really a plural verb meaning "to dwell at" or "be in" a place.

74.—The demonstrative adjectives are also used for the third person singular and plural of the personal pronoun. *See Nos. 112, 113, 114.*

SECTION 5.—THE INFLUENCE OF CERTAIN PARTICLES AND WORDS UPON SOME OF THE ADJECTIVES.

75.—When the particle *e* is prefixed to certain adjectives it has the power of changing them into verbs; e.g.

ADJECTIVES.	VERBS.
Hapuru, soft.	E hapuru, to be unable to endure.
Nishte, hard.	E nishte, to be able to endure.
Pirika, good.	E pirika, to gain.
Wen, bad.	E wen, to lose.

76.—Some adjectives, by taking *no* after them, become adverbs; e.g.

ADJECTIVES.	ADVERBS.
Ashiri, new.	Ashin'no, newly.
Son, true.	Sonno, truly. *See No. 169.*

See No. 16.9.

77.—A few adjectives become adverbs by taking the word *tara* after them; e.g.

ADJECTIVES.	ADVERBS.
Moire, slow.	Moire-tara, slowly.
Ratchi, gentle.	Ratchi-tara, gently.

78.—When the letter *p* is suffixed to some of the simple adjectives which end in *a*, *e*, *i*, or *o* (see Section 1), or to any of the adjectives compounded with *ne* or *nu* (see Section 2, Nos. 57 and 58), they become nouns, thus:—

SIMPLE.

ADJECTIVES.	NOUNS.
Atomte, neat.	Atomtep, a neat thing.
Ichakkere, dirty.	Ichakkerep, a dirty thing.
Kapara, thin.	Kaparap, a thin thing.
Parakara, acrid; pungent.	Parakarap, a pungent thing.
Pirika, good.	Pirikap, a good thing.
Poro, large.	Porop, a large thing.
Shikari, round.	Shikarip, a round thing.
A-ekat nu, delicious.	A-ekat nup, a delicious thing.
Ashkan ne, clean.	Ashkan nep, a clean thing.
Hut ne, narrow.	Hut nep, a narrow thing.
Wayash nu, wise.	Wayash nup, a wise thing.

79.—The letter *p*, which is here compounded with the adjectives, is a contraction of *pe* "a thing." This should be carefully borne in mind lest, in construing, mistakes should arise. The *p* converts the adjective, to which it is attached, into a concrete, not

into an abstract noun. Thus, *kaparap* is not "thinness," but "a thin thing;" and *porop* is not "largeness," but "a large thing"; nor is *wayash nup* "wisdom," but "a wise person" or "thing."

80.—As the other adjectives, namely a few of the simple, and all of the remaining compound adjectives, are incapable of taking the contracted form *p* after them, they are followed by the word in full, that is, *pe* softened into *be*, thus:—

Hekai be, an old person.
Kumi-ush be, a mouldy thing.
Paro un be, an eloquent person.
Sakanram koro be, a quarrelsome person.
Tum sak be, a weak thing.

CHAPTER IV.

NUMERALS.

81.—The numerals assume four forms in the Ainu language, viz.; first, the Radical form; second, the Substantive form; third, the Ordinal form; fourth, the Adverbial form.

Section 1.—The Radical Forms.

82.—The radical forms of the numerals are as follows:—

Shine	1	Shine ikashima hot ne	21
Tu	2	Tu ikashima hot ne	22
Re	3	Re ikashima hot ne	23
Ine	4	Ine ikashima hot ne	24
Ashikne	5	Ashikne ikashima hot ne	25
Iwa(*n*)	6	Iwan ikashima hot ne	26
Arawa(*n*)	7	Arawan ikashima hot ne	27
Tupe-san	8	Tupe-san ikashima hot ne	28
Shinepe-san	9	Shinepe-san ikashima hot ne	29
Wa(*n*)	10	Wan e, tu hot ne	30
Shine ikashima wa(*n*)	11	Shine ikashima, wan e, tu hot ne	31
Tu ikashima wa(*n*)	12	Tu ikashima, wan e, tu hot ne	32
Re ikashima wa(*n*)	13	Re ikashima, wan e, tu hot ne	33
Ine ikashima wa(*n*)	14	Ine ikashima, wan e, tu hot ne	34
Ashikne ikashima wa(*n*)	15	Ashikne ikashima, wan e, tu hot ne	35
Iwan ikashima wa(*n*)	16	Iwan ikashima, wan e, tu hot ne	36
Arawan ikashima wa(*n*)	17	Arawan ikashima, wan e, tu hot ne	37
Tupe-san ikashima wa(*n*)	18	Tupe-san ikashima, wan e, tu hot ne	38
Shinepe-san ikashima wa(*n*)	19	Shinepe-san ikashima, wan e, tu hot ne	39
Hot ne	20	Tu hot ne	40

83.—Twenty, more literally a "score," is the highest unit ever present to the Ainu mind when counting. Thus, forty is "two score" (*tu hot ne*); sixty is "three score" (*re hot ne*); eighty is "four score" (*ine hot ne*); and a hundred is "five score" (*ashikne hot ne*).

84.—Numbers may be framed by means of scores to an indefinite extent; but in actual practice the higher numbers are rarely, if ever, met with. At the present day, the simpler Japanese method of numeration is rapidly supplanting the cumbrous native system.

85.—In order to arrive at a clear comprehension of the Ainu system of counting, the student must carefully note the following two particulars:—

(*a.*)—The word *ikashima* commonly means, "excess," "redundance;" but with the numerals it signifies, "addition," "to add to." It is always placed after the number which is conceived of as added.

(*b.*)—The particle *e* signifies "to subtract," "to take from," and follows the number which is supposed to be taken away. Care must therefore be taken not to confound this particle with the *e* which is used as a preposition, and which means, "to," "towards" (See Chapter IX. Section 2 No. 196). Thus *tu ikashima, wa(n)* is, "two added to ten," i.e. 12; and *shinepe-san ikashima, wan e, tu hot ne,* is, "nine added to, ten taken from, two score;" and so on.

Shine ikashima, tu hot ne..... 41
Tu ikashima, tu hot ne..... 42
Re ikashima, tu hot ne..... 43
Ine ikashima, tu hot ne..... 44
Ashikne ikashima, tu hot ne 45
Iwan ikashima, tu hot ne 46
Arawan ikashima, tu hot ne 47
Tupe-san ikashima, tu hot ne 48
Shinepe-san ikashima, tu hot ne ... 49
Wan e, re hot ne 50
Shine ikashima, wan e, re hot ne... 51
Tu ikashima, wan e, re hot ne..... 52
Re ikashima, wan e, re hot ne 53
Ine ikashima, wan e, re hot ne ... 54
Ashikne ikashima, wan e, re hot ne 55
Iwan ikashima, wan e, re hot ne ... 56
Arawan ikashima, wan e, re hot ne 57
Tupe-san ikashima, wan e, re hot ne 58
Shinepe-san ikashima, wan e, re hot ne 59
Re hot ne 60
Shine ikashima, re hot ne..... 61
Tu ikashima, re hot ne..... 62
Re ikashima, re hot ne 63
Ine ikashima, re hot ne..... 64
Ashikne ikashima, re hot ne..... 65
Iwan ikashima, re hot ne 66
Arawan ikashima, re hot ne 67
Tupe-san ikashima, re hot ne 68
Shinepe-san ikashima, re hot ne ... 69
Wan e, ine hot ne 70
Shine ikashima, wan e, ine hot ne 71
Tu ikashima, wan e, ine hot ne ... 72
Re ikashima, wan e, ine hot ne ... 73
Ine ikashima, wan e, ine hot ne ... 74
Ashikne ikashima, wan e, ine hot ne 75
Iwan ikashima, wan e, ine hot ne 76
Arawan ikashima, wan e, ine hot ne 77
Tupe-san ikashima, wan e, ine hot ne 78
Shinepe-san, ikashima, wan e, ine hot ne 79
Ine hot ne 80
Shine ikashima, ine hot ne 81
Tu ikashima, ine hot ne 82
Re ikashima, ine hot ne 83
Ine ikashima, ine hot ne 84
Ashikne ikashima, ine hot ne 85
Iwan ikashima, ine hot ne 86
Arawan ikashima, ine hot ne 87
Tupe-san ikashima, ine hot ne..... 88
Shinepe-san ikashima, ine hot ne... 89
Wan e, ashikne hot ne 90
Shine ikashima, wan e, ashikne hot ne 91
Tu ikashima, wan e, ashikne hot ne 92
Re ikashima, wan e, ashikne hot ne 93
Ine ikashima, wan e, ashikne hot ne 94

Ashikne ikashima, wan e, ashikne hot ne 95
Iwan ikashima, wan e, ashikne hot ne 96
Arawan ikashima, wan e, ashikne hot ne 97
Tupe-san ikashima, wan e, ashikne hot ne 98
Shinepe-san ikashima, wan e, ashikne hot ne 99
Ashikne hot ne 100
Shine ikashima, ashikne hot ne ... 101
Wan e, iwan hot ne 110
Shine ikashima, wan e, iwan hot ne 111
Iwan hot ne 120
Shine ikashima, iwan hot ne..... 121
Wan e, arawan hot ne 130
Shine ikashima, wan e, arawan hot ne 131
Arawan hot ne 140
Shine ikashima, arawan hot ne ... 141
Wan e, tupe-san hot ne 150
Shine ikashima, wan e, tupe-san hot ne..... 151
Tupe-san hot ne 160
Shine ikashima, tupe-san hot ne ... 161
Wan e, shinepe-san hot ne 170
Shine ikashima, wan e, shinepe-san hot ne..... 171
Shinepe-san hot ne 180
Shine ikashima, shinepe-san hot ne 181
Wan e, shine wan hot ne 190
Shine ikashima, wan e, shine wan hot ne..... 191
Shine wan hot ne 200
Ashikne hot ikashima, shine wan hot ne 300
Tu shine wan hot ne..... 400
Ashikne hot ikashima, tu shine wan hot ne 500
Re shine wan hot ne 600
Ashikne hot ikashima, re shine wan hot ne 700
Ine shine wan hot ne 800
Ashikne hot ikashima, ine shine wan hot ne 900
Ashikne shine wan hot ne 1,000

86.—The radical form is always placed before the noun to which it refers; e.g.

Shine itangi, one cup.
Tu ai, two arrows.
Re kuitop, three wild geese.
Ine retat'chiri, four swans.
Shine isepo, one hare.
Tu ichaniu, two salmon trout.
Re nok, three eggs.
Ine yaoshkep, four spiders.

87.—The radical form *shine* is also often used as the indefinite article *a* or *an*. See Nos. 21 and 22.

Section 2.—The Substantive Form.

88.—The substantive form of the numeral is two-fold. For persons it is formed by adding *niu*, in some of the numbers abbreviated to the single consonant *n*. For things and animals it is formed by adding *pe*, *be*, or the letter *p* alone. *Niu* means "person," and *pe* means "thing," e.g.

89.—*Niu*, "a person."

Shinen, one person.
Tun, two persons.
Ren, three persons.
Inen, four persons.
Ashikne niu, five persons.
Iwa niu, six persons.
Arawa niu, seven persons.
Tupe-san niu, eight persons.
Shinepe-san niu, nine persons,
Wa niu, ten persons.
Shinen ikashima, wa niu, eleven persons.
Tun ikashima, wa niu, twelve persons.
Hot ne niu, twenty persons.
Wa niu e, tu hot ne niu, thirty persons.
Shinen ikashima, wa niu e, tu hot ne niu, thirty-one persons.
Ashikne hot ne niu, one hundred persons.

90.—*Pe, be, p,* "thing."

Shinep, one thing.
Tup, two things.
Rep, three things.
Inep, four things.
Ashiknep, five things.
Iwanbe, six things.
Arawanbe, seven things.
Tupe-sanbe, eight things.
Shinepe-sanbe, nine things.
Wanbe, ten things.
Shinep ikashima, wanbe, eleven things.
Tup ikashima, wanbe, twelve things.
Hot nep, twenty things.
Wanbe e, tu hot nep, twenty-one things.
Shiñep ikashima, wanbe e, tu hot nep, thirty-one things.
Ashikne hot nep, one hundred things.

[N.B.—Note carefully the repetition of the noun after each numeral.]

91.—With the numbers two and three, quadrupeds and sometimes even inanimate objects are counted with the word *pish*, e.g.

Seta shinep, one dog.
Seta tup pish, two dogs.
Seta rep pish, three dogs.
Seta inep, four dogs.

92.—*Niu, pe* and *pish* may be considered to correspond in some degree to the so-called "classifiers" or "auxiliary numerals" of Chinese, Japanese, and many other Eastern languages; but no further trace of such "classifiers" exists.

93.—The radical form can never be used in answer to a question. In such a case one of the substantive forms must be employed.

94.—Some nouns are excluded by their nature from both the above categories. The following are a few such words. *Kamui*, "god or gods;" *To*, "a day;" *Tokap* "day;" *Kunne* "night," "black."

95.—*Kamui* is counted as follows:—

Shine kamui, one god.
Tu kamui, two gods.
Re kamui, three gods.
Ine kamui, four gods.
Ashikne kamui, five gods.
Iwan kamui, six gods.
Arawan kamui, seven gods.
Tupe-san kamui, eight gods.
Shinepe-san kamui, nine gods.
Wan kamui, ten gods.
Shine kamui ikashima, wan kamui, eleven gods.
Tu kamui ikashima, wan kamui, twelve gods.
Hot ne kamui, twenty gods.

And so on.

96.—*To* is counted as follows:—

Shine to, one day.
Tut ko, two days.
Rere ko, three days.
Ine rere ko, four days.
Ashikne rere ko, five days.
Iwan rere ko, six days.
Arawan rere ko, seven days.
Tupe-san rere ko, eight days.
Shinepe-san rere ko, nine days.
Wan to, ten days.
Shine to ikashima, wan to, eleven days.
Tut ko ikashima, wan to, twelve days.
Rere ko ikashima, wan to, thirteen days.
Hot ne to, twenty days.
Wan to e, tu hot ne to, thirty days.
Tu hot ne rere ko, forty days.
Wan to e, re hot ne rere ko, fifty days.
Re hot ne rere ko, sixty days.
Ashikne hot ne to, one hundred days.

97.—*Tokap* is counted as follows:—

Tokap shine to, one day.
Tokap tut ko, two days.
Tokap rere ko, three days.
Tokap rere ko ine rere ko, four days.
Tokap rere ko ashikne rere ko, five days.
Tokap rere ko iwan rere ko, six days.
Tokap rere ko arawan rere ko, seven days.
Tokap rere ko tupe-san rere ko, eight days.
Tokap rere ko shinepe-san rere ko, nine days.
Wan to, ten days.
Tokap shine to ikashima, wan to, eleven days.
Tokap tut ko ikashima, wan to, twelve days.
Tokap rere ko ikashima, wan to, thirteen days.
Tokap rere ko ine rere ko ikashima, wan to, fourteen days.
Hot ne to, twenty days.

And so on.

98.—*Kunne* is counted as follows:—

Shine anchikara, one night.
Tu anchikara, two nights.
Re anchikara (*also kunne rere ko*), three nights.
Kunne rere ko ine rere ko, four nights.
Kunne rere ko ashikne rere ko, five nights.
Kunne rere ko iwan rere ko, six nights.
Kunne rere ko arawan rere ko, seven nights.
Kunne rere ko tupe-san rere ko, eight nights.
Kunne rere ko shinepe-san rere ko, nine nights.
Wan anchikara, ten nights.

And so on; i.e. adding *kunne* and *kunne rere ko* wherever *tokap* and *tokap rere ko* would be added to express "day."

99.—When it is necessary to use such sentences as "forty days and forty nights" (as in Matt. IX. 2.), or "three days and three nights' (as in Matt. XII. 40.), the following method should be followed:—

Tokap rere ko tu hot ne rere ko, kunne rere ko tu hot ne rere ko, i.e., forty days (*and*) forty nights.
Tokap rere ko, kunne rere ko, i.e., three days (*and*) three nights.

Section 3.—The Ordinal Form.

100.—The ordinal numerals are expressed in two ways. The first is as follows:—

Shine ikinne, first.
Tu ikinne, second.
Re ikinne, third.
Ine ikinne, fourth.
Ashikne ikinne, fifth.
Iwan ikinne, sixth.
Arawan ikinne, seventh.
Tupe-san ikinne, eighth.
Shinepe-san ikinne, ninth.
Wan ikinne, tenth.

And so on; adding *ikinne* to the radical form wherever *pe*, *be*, or *p* would be placed for the substantive form.

101.—The second way is as follows, but goes no higher than ten. Above ten the first method alone is in use:—

Shine tutanu, first.
Tu otutanu, second.
Iye e iwan ikinne, sixth.
Iye e arawan ikinne, seventh.

Iye e re ikinne, third.
Iye e ine ikinne, fourth.
Iye e ashikne ikinne, fifth.
Iye e tupe-san ikinne, eighth.
Iye e shinepe-san ikinne, ninth.
Iye wan ikinne, tenth.

102.—The ordinals are rarely met with. When they are used, the noun is preceded by *no an*, e.g.

Shine ikinne no an ainu, the first man.
Shine tutanu no an chisei, the first house.
And so on.

Section 4.—The Adverbial Form.

103.—The adverbial form of the numeral is formed by adding *shui-ne* to the radical, e.g.

Ara shui-ne, once.
Tu shui-ne, twice.
Re shui-ne, thrice.
Ine shui-ne, four times.
Ashikne *shui-ne*, five times.
Iwan shui-ne, six times.
Arawan shui-ne, seven times.
Tupe-san shui-ne, eight times.
Shinepe-san shui-ne, times.
Wa shui-ne, ten times.
And so on.

104.—The word *shui-ne* is compounded from *shui*, "again" and *ne*, part of the verb "to be;" *shui-ne* would therefore mean, "to be again."

Section 5.—Miscellaneous.

The following miscellaneous expressions may be conveniently here noted.

105.—Pairs of articles are expressed by the word *uren*, "both," placed before the noun, e.g.:—

Singular.	Plural.
Chikiri, the leg; foot.	Uren chikiri, both legs or feet.
Huyehe, a cheek.	Uren huyehe, both cheeks.
Keire, a shoe.	Uren keire, both shoes.
Kema, a foot; a leg.	Uren kema, both feet or legs.
Kesup, a heel.	Uren kesup, both heels.
Kisara, an ear.	Uren kisara, both ears.
Kokkasapa, a knee.	Uren kokkasapa, both knees.
Noyapi, a jaw.	Uren noyapi; both jaws.

106.—One of a pair is expressed by prefixing the word *oara* to the noun, e.g.:—

Paraori, insteps.
Patoi, lips.
Raru, eyebrows.
Shiki, eyes.
Tapsutu, shoulders.
Teke, hands.
Tokumpone, ankles.
Oara paraori, one instep.
Oara patoi, one lip.
Oara raru, one eyebrow.
Oara shiki, one eye.
Oara tapsutu, one shoulder.
Oara teke, one hand.
Oara tokumpone, one ankle.

107.—It may be found useful to note also the following phrases :—

(*a.*) Shinen shinen, one by one.
Tun tun, two and two.
Ren ren, three and three.
} Used only of persons.

And so on.

(*b.*) Shinen range, singly.
Tun range, by twos.
Ren range, by threes.
} Used only of persons.

And so on.

(*c.*) Shinep shinep, one by one.
Tup tup, two and two.
Shinep range, singly.
Tup range, by twos.
} Used of animals and things.

And so on.

(*d.*) Chup emko e, tu chup, a month and a half.
Chup emko e, re chup, two months and a half.

And so on.

Tan to hempak rere ko an a? what is the day of the month?

(*e.*) The different words for "half," are as follow :—

Arike, the half of a long thing (*split longwise*).
Emko, the half of a long thing (*cut through*).
Nimara, half a measure.
Noshike, sometimes used for half, (really *centre*).
Oukoro, half-way through.

CHAPTER V.

THE PRONOUNS.

Section 1.—The Personal Pronouns.

108.—The forms of the personal pronouns differ according to the context and to the degree of respect meant to be expressed.

109.—The pronouns of the first person singular are :—

Ku, *kuani*, *kani*, and *chokai*.

(*a.*) *Ku* was probably the original word, and it is still used with verbs, whereas *kuani* stands isolated, chiefly at the beginning of sentences, like the French "moi," thus:
Kuani ku nukara, corresponds exactly to "Moi je vois."

(*b.*) *Kuani* seems to be derived from *ku*, "I," *an*, the substantive verb "to be," and the particle *i*, which, when placed after adjectives and verbs, turns them into substantives. *See Nos. 30, 31, 199.*

(*c.*) *Kani* is simply a contraction of *kuani*.

(*d.*) *Chokai* is contracted from *chi* which means "we," and *okai*, which signifies

"to be at" or "in a place." This word is therefore a plural, but it has now, in some cases at least, a singular signification.

(*e.*) *Kuani* and *kani* are polite forms; *chokai* is a more humble word.

(*f.*) In some parts of the country *ku* sometimes becomes *ke*, or even *k*, before vowels, but the form *ku* is in general use and is everywhere understood; thus:—

Ku eshokoro (*local, ke eshokoro*), I believe.
Ku oira (*local, k'oira*), I forget.

110.—The pronouns of the second person singular are:—

E, eani, yani, aokai, and *anokai.*

(*a.*) *E* appears to be the original word from which *eani* has been formed; thus:—

E-an-i, as shown in *ku-an-i* above.

(*b.*) *Yani* is a very contemptuous expression, and is a corruption of *eani.*

(*c.*) *Aokai*, which is a contraction of *anokai*, is, like *anokai*, a more polite form of speech than *eani*, but neither are so often used. Like *chokai*, *aokai* and *anokai* were originally plurals, and are still so used in certain contexts.

111.—Sometimes the words *ku shiroma* and *e shiroma* are heard for the first and second person singular respectively, but not often. *Shiroma* is a verb meaning "to abide," "to stay." Thus *ku shiroma* really means "I who am here;" and *e shiroma* "you who are there."

112.—The Third Person.

There is no proper third personal pronoun. Its place is supplied by the demonstrative adjectives, e.g. (*Compare Chapter III. Section 4*, Nos. 72-73).

Tan guru, this person. (*man* or *woman*).
Tam be; this thing.
Nei ambe or guru, that thing or person (*a little way off*).
To ambe or guru, that thing or person (*a greater distance off*).
Tap, this thing (*whether far off or near*).
Ne a ikiyap, that thing or fellow (*a word of contempt*).

112 (*a.*)—Sometimes, however, the particle *a* contracted from *anun*, "another person," or "the other person," is used as an honourable way of speaking of one's own master or a superior; thus:—

A e hotuyekara, he is calling you.

Anun, pronounced in full, is sometimes used by a servant when addressing his master.

In such cases *anun* means "you"; thus:—
Hunna? who?—Anun, the other person, i.e. you.

113.—The above forms are used only at the beginning of sentences, and are never immediately prefixed to verbs. Before verbs, "we" is expressed by *chi*, and "ye" by by *echi.* The following are examples:—

Chi utara anakne Ainu chi ne, we are Ainu.
Echi utara anakne Ainu echi ne, ye are Ainu.

Chi nukara, we see.
Chi hoshippa an ro, let us return,
Echi eraman ruwe he an? Do ye understand?
Hunak un echi paye? Where are you going to?

114.—The plurals of the third personal pronouns are as follows:—

Tan utara or tan okai utara, these persons.
Nei utara or nei okai utara, they (*persons a little way off*).
To an utara or to okai utara, they (*persons farther off*).
Tan okai be, these things, these.
Nei okai be, those things, they (*a short distance away*).
To an okai be / To okai be } those things, they (*a greater distance off*).

[N.B.]—Care should be taken not to use *pe* or *b* when persons are intended; for *pe* or *be* can only be applied to the lower orders of creation.

115.—The reflexive pronoun *yaikota*, "self," is used as follows:—

Kuani yaikota; I myself.
Eani yaikota; you yourself.
Nei guru yaikota; he himself or she herself.

116.—Before verbs a kind of double reflexive is sometimes used; thus:—

Yaikota yai-raige; he killed himself. (*See Nos. 163-164.*)

Section 2.—The Cases of Pronouns.

117.—The various forms of the first and second persons mentioned above in Sect. 1 may be termed nominatives. The following examples will illustrate this:—

Kuani tanebo ku ek ruwe ne, I have just come (i.e. *come for the first time*).
Eani e arapa ya? have you been?
Eani nepka e ye ya? did you say something?
Ku oman, I am going.
Ku kon rusui, I desire it.
E ek, come thou.
E irushka ya? are you angry?

118.—The following are examples of the longer form of pronouns, used without the corresponding short ones, e.g.:—

Eani nekon a eramu ya? what do you think?
Kuani e kore, I will give it to you.

119.—The first person has, moreover, forms corresponding to the English objective case. They are *en* for the singular "me;" and *un* and *i* for the plural "us;" e.g.:—

Nei guru en kik, he struck me.
Seta en emik, the dog barked at me.
Kamui un kara, God made us.
Wakka un kore, give us some water.
I omap, he loves us.
Nei guru i kik, he struck us,

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Umma a-o yakka i enkata mun utasa, even though we go on horseback the grass reaches over us.

120.—In the second person the objective case is rendered by *e* for the singular, and *echi* for the plural; never by the longer forms given in Section 1; e.g.:—

Seta e kuba, the dog will bite you.
Umma e kohoketu, the horse will kick you.
Kuani echi uitek ash, I will employ you.
Soyai echi chotcha na, the wasp will sting you.

121.—The action of the first person upon the second is indicated by placing the objective of the person before the Verb, and word *ash* after it; thus:—

Kuani echi kik ash, I will beat you (*plural*).
Kuani e omap ash, I love you (*singular*).
Chi utara echi nure ash, we will tell you (*plural*).
Chi utara e kore ash, we will give it to you (*singular*).

122.—When construed with passive verbs, the second person takes the substantive verb *an* after the verb; e.g.

E omap an, you are loved.
Echi kara an, ye are made.

123.—The third person has no special forms for the objective case, thus:—

Tan utara a-kik nangoro, they will be struck.
Nei ainu a-ronnu wa isam, those men have been killed.

124.—Postpositions sometimes take the objective case of pronouns, and sometimes the full form; e.g.:—

En orowa oman, he went from me.
Un oshi ek, come behind us.
Aokai otta perai ambe okai ruwe he an? have you any fishing tackle?
Eani orowa no arapa guru, the person who went after you.

Section 3.—The Possessive Pronouns.

125.—The possessive forms of pronouns are obtained by adding *koro*, sometimes softened into *goro*, to the personal pronoun. *Koro* means "to possess;" e.g.:—

SINGULAR.		PLURAL.	
Ku koro, my.		Chi koro, our.	
E koro, thine.		Echi koro, your.	
Tan guru koro, Nei guru koro, To an guru koro,	his or her.	Tan okai utara koro, Nei okai utara koro, To an okai utara koro,	their.

126.—The double form may be used; thus:—

SINGULAR.	PLURAL.
Kuani ku goro, my.	Chi utara chi koro, our.
Eani e koro, thy.	Echi utara echi koro, your.

127.—Sometimes a-koro is used instead of chi koro, but not often. When there is no likelihood of ambiguity, the word *koro* is dropped; e.g.

SINGURAR.	PLURAL.
Ku michi, my father.	Chi uni, our home.
E habo, thy mother.	Echi ottena, your chief.

Section 4.—The Relative Pronouns.

128.—The relative pronouns may be expressed in the following manner;—

(a.) With the words *sekoro* and *ari*; thus:—

Ainu sekoro aye utara, the people who are called Ainu.
Shirau ari aye kikiri, the insects called gad-flies.

(b.) With the verb used attributively; e.g.

A-raige-guru, the person who was killed (lit. *the killed person*).
Ainu raige guru, the person who killed a man (lit. *the person killing man*).
Umma o guru, the person who rides the horse (lit. *the horse riding person*).

Section 5.—The Indefinite Pronouns.

129.—The indefinite pronouns are as follows:—

Nen neyakka,
Nen nen neyakka,
Nen ne kuru ka, } Anyone, everyone, whosoever.

Nep neyakka,
Nep nep neyakka, } Anything, everything, whatsoever.

Inan neyakka,
Inambe neyakka, } Either, whatever, whichever.

Nepka, something. Nenka, someone.

Section 6.—The Interrogative Pronouns.

130.—The interrogative pronouns are:—

Hunna or hunnak, who? Inan or inan ike, which?
Hemanda or makanak, what? Nekon a, what kind?

CHAPTER.—VI.

VERBS.

Section 1.—Preliminary remarks on the Verb.

131.—Verbs, in the Ainu language, have but one mood, namely, the indicative. The imperative and all the indirect or oblique moods, as well as the desiderative forms and all the tenses, are expressed by means of separate words. No verb, therefore, can be conjugated without the use of various auxiliaries.

132.—These auxiliaries are, for the present tense, as follows:—

(*a.*) *Ruwe ne.*

These words indicate that a subject is concluded, or a sentence finished. They therefore equal what is commonly called "the conclusive form."

(*b.*) *Shiri ne.*

Shiri is a verb meaning "to be doing." When placed after other verbs, it indicates that the action is still going on.

(*c.*) *Kor'an.*

Kor'an is short for *koro an*, and means "to be possessing." When used as an auxiliary to verbs, it, like *shiri ne*, signifies that the action is still in progress. It expresses, so to speak, "the very act."

(*d.*) *Tap an.*

The words *tap an* mean "it is so," and, added to verbs, they give them an emphatic force. It is as though one said, "it is so, and no mistake."

133.—For the past tense the following auxiliaries are used:—

(*a.*) *Nisa.*

This word seems to be the proper auxiliary for the past tense. Its real meaning is doubtful.

(*b.*) *Okere.*

Okere is a verb meaning "to finish;" and, when added to other verbs, gives them a conclusive force. When so used, it resembles the English perfect tense.

(*c.*) *Awa.*

This word is a passive participle meaning "being," "having been." When placed after a verb, it indicates that one thing having been done, another was commenced, e.g.

Ki awa, oman ruwe ne, having done it, he went away.

(*d.*) *A-eramu shin'ne.*

For the past tense of eating and drinking, the words *a-eramu shin'ne* are sometimes used; e.g.

Ibe a-eramu shin'ne, I have eaten, or finished eating.

Iku a-eramu shin'ne, I have drunk, or finished drinking.

134.—The letter *a* is a passive particle. *Eramu* is a verb meaning "to understand," "to know," *Shin'ne* is a shortened form of *shiri ne*, mentioned above under No. 2 (*b*). Thus *ibe a-eramu shin'ne* really means "I am in a state of knowing that I have eaten."

135.—The future tense.

Only one auxiliary is used to indicate future time, viz. *nangoro*. Like the rest, it also follows the verb to which it has reference.

136.—The words *ruwe ne* may be added to the root or to either of the above auxiliaries; and the particle *na*, which has also a conclusive force in it, may follow them.

137.—Both the past and future tenses may be indicated by adverbs of time being placed before the person of the verb. In such cases, the auxiliaries may be retained or omitted at pleasure.

138.—It will be seen by reference to the passive voice, that, with the second person singular and plural, the verb *an* always follows the chief verb. *An* is the substantive verb "to be."

139.—The verbs of the Ainu language naturally resolve themselves into two divisions, viz.:—

(*a.*) Those of unchanging stem. To this class belong all verbs ending otherwise than in *ra* or *ro*.

(*b.*) Those whose stems change. These verbs end only in *ra* and *ro*. The two verbs *kik*, "to strike," and *kara*, "to make," have been given as illustrations of these two categories.

Section 2.—Paradigms of Verbs.

Class 1. Verbs of Unchanging Stem.

The Verb Kik, "To Strike."

INDICATIVE MOOD.

140.—Present Tense.

(*a.*) The first Present tense.

SINGULAR. (ACTIVE.)	PLURAL.
Ku kik, I strike.	Chi kik, we strike.
E kik, you strike.	Echi kik, ye strike.
Kik, (he) strikes.	Kik, (they) strike.

SINGULAR. (PASSIVE.)	PLURAL.
A-en kik, I am struck.	A-un kik, we are struck.
E kik an, you are struck.	Echi kik an, ye are struck.
A-kik, (he) is struck.	A-kik, (they) are struck.

(*b.*)—The present tense with the auxiliary *ruwe ne*.

SINGULAR. (ACTIVE.)	PLURAL.
Ku kik ruwe ne, I strike.	Chi kik ruwe ne, we strike.
E kik ruwe ne, you strike.	Echi kik ruwe ne, ye strike.
Kik ruwe ne, (he) strikes.	Kik ruwe ne, (they) strike.

SINGULAR. (PASSIVE.)	PLURAL.
A-en kik ruwe ne, I am struck.	A-un kik ruwe ne, we are struck.
E kik an ruwe ne, you are struck.	Echi kik an ruwe ne, ye are struck.
A-kik ruwe ne, (he) is struck.	A-kik ruwe ne, (they) are struck.

(*c.*)—The present tense with the words *shiri ne*.

SINGULAR. (ACTIVE.)	PLURAL.
Ku kik shiri ne, I am striking.	Chi kik shiri ne, we are striking.
E kik shiri ne, you are striking.	Echi kik shiri ne, ye are striking.
Kik shiri ne, (he) is striking.	Kik shiri ne, (they) are striking.

SINGULAR.	(PASSIVE.)	PLURAL.
A-en kik shiri ne, I am being struck.		A-un kik shiri ne, we are being struck.
E kik an shiri ne, you are being struck.		Echi kik an shiri ne, ye are being struck.
A-kik shiri ne, (he) is being struck.		A-kik shiri ne, (they) are being struck.

(*d.*)—The present tense with *koro an.*

SINGULAR.	(ACTIVE.)	PLURAL.
Ku kik kor'an, I am striking.		Chi kik kor'an, we are striking.
E kik kor'an, you are striking.		Echi kik kor'an, ye are striking.
Kik kor'an, (he) is striking.		Kik kor'an, (they) are striking.

SINGULAR.	(PASSIVE).	PLURAL.
A-en kik kor'an, I am being struck.		A-un kik kor'an, we are being struck.
E kik an kor'an, you are being struck.		E-chi kik an kor'an, ye are being struck.
A-kik kor'an, (he) is being struck.		A-kik kor'an, they are being struck.

(*e*) The present tense with *ruwe tap an.*

SINGULAR	(ACTIVE).	PLURAL.
Ku kik ruwe tap an, I strike.		Chi kik ruwe tap an, we strike.
E kik ruwe tap an, you strike.		Echi kik ruwe tap an, ye strike.
Kik ruwe tap an, he strikes.		Kik ruwe tap an, they strike.

SINGULAR.	(PASSIVE).	PLURAL.
A-en kik ruwe tap an, I am struck.		A-un kik ruwe tap an, we are struck.
E kik an ruwe tap an, you are struck.		Echi kik an ruwe tap an, ye are struck.
A-kik ruwe tap an, (he) is struck.		A-kik ruwe tap an, (they) are struck.

141.—Past Tense.

(*a*) The past tense with *nisa.*

SINGULAR.	(ACTIVE.)	PLURAL.
Ku kik nisa, I struck.		Chi kik nisa, we struck.
E kik nisa, you struck.		Echi kik nisa, ye struck.
Kik nisa, (he) struck.		Kik nisa, (they) struck.

SINGULAR.	(PASSIVE).	PLURAL.
A-en kik nisa, I was struck.		A-un kik nisa, we were struck.
E kik an nisa, you were struck.		Echi kik an nisa, ye were struck.
A-kik nisa, (he) was struck.		A-kik nisa, (they) were struck.

(*b.*) The past tense with *okere.*

SINGULAR.	(ACTIVE.)	PLURAL.
Ku kik okere, I struck.		Chi kik okere, we struck.
E kik okere, you struck.		Echi kik okere, ye struck.
Kik okere, (he) struck.		Kik okere, (they) struck.

SINGULAR.	(PASSIVE.)	PLURAL.
A-en kik okere, I was struck.		A-un kik okere, we were struck.
E kik an okere, you were struck.		Echi kik an okere, ye were struck.
A-kik okere, (he) was struck.		A-kik okere, (they) were struck.

(*c.*) The past tense with *awa*. In certain combinations this form is equal to the English perfect tense:—

SINGULAR. (ACTIVE.)	PLURAL.
Ku kik awa, I have struck, or I struck.	Chi kik awa, we have struck, or we struck.
E kik awa, you have struck, or you struck.	Echi kik awa, ye have struck, or ye struck.
Kik awa, (he) has struck, or (he) struck.	Kik awa, (they) have struck, or (they) struck.

(PASSIVE.)

SINGULAR.

A-en kik awa, I have been struck, or I was struck.
E kik an awa, you have been struck, or you were struck.
A-kik awa, (he) has been struck, or (he) was struck.

[It would be equally correct to translate *awa* by "having been," as:—*e kik an awa*, you having been struck."]

PLURAL.

A-un kik awa, we have been struck, or we were struck.
Echi kik an awa, ye have been struck, or ye were struck.
A-kik awa, (they) have been struck, or (they) were struck.

142.—The future tense.

SINGULAR. (ACTIVE.)	PLURAL.
Ku kik nangoro, I will strike.	Chi kik nangoro, we will strike.
E kik nangoro, you will strike.	Echi kik nangoro, ye will strike.
Kik nangoro, (he) will strike.	Kik nangoro, we (they) will strike.

SINGULAR. (PASSIVE.)	PLURAL.
A-en kik nangoro, I shall be struck.	A-un kik nangoro, we shall be struck.
E kik an nangoro, you will be struck.	Echi kik an nangoro, ye will be struck.
A-kik nangoro, (he) will be struck.	A-kik nangoro, (they) will be struck.

143.—The Imperative is expressed thus:—

SINGULAR. (ACTIVE.)	PLURAL.
Kik, strike thou.	Kik yan, strike ye.
	Kik anro, let us strike.

SINGULAR. (PASSIVE.)	PLURAL.
E a-kik, be thou struck.	Echi a-kik yan, be ye struck.
	A-un kik anro, let us be struck.

144.—Desire is expressed by the word *rusui;* e.g.

SINGULAR. (ACTIVE.)	PLURAL.
Ku kik rusui, I desire to strike.	Chi kik rusui, we desire to strike.
E kik rusui, you desire to strike.	Echi kik rusui, ye desire to strike.
Kik rusui, (he) desires to strike.	Kik rusui, (they) desire to strike.

SINGULAR. (PASSIVE.)	PLURAL.
A-en kik rusui, I was desired to strike.	A-un kik rusui, we were desired to strike.

E kik an rusui, you were desired to strike.
A-kik rusui, (he) was desired to strike.
Echi kik an rusui, ye were desired to strike.
A-kik rusui, (they) were desired to strike.

145.—The Potential Mood may be expressed in two ways; (*a*) by the word *etokush;* (*b*) by the words *kusu ne ap.*

(a.) The Potential with *etokush.*

SINGULAR.	(ACTIVE.)	PLURAL.
Ku kik etokush, I must strike.		Chi kik etokush, we must strike.
E kik etokush, you must strike.		Echi kik etokush, ye must strike.
Kik etokush, (he) must strike.		Kik etokush, (they) must strike.

SINGULAR.	(PASSIVE.)	PLURAL.
A-en kik etokush, I must be struck.		A-un kik etokush, we must be struck.
E kik an etokush, you must be struck.		Echi kik an etokush, ye must be struck.
A-kik etokush, (he) must be struck.		A-kik etokush, (they) must be struck.

(b.) The Potential with *kusu ne ap.*

(ACTIVE.)

SINGULAR.

Ku kik kusu ne ap ruwe ne, I ought to strike.
E kik kusu ne ap ruwe ne, you ought to strike.
Kik kusu ne ap ruwe ne, (he) ought to strike.

PLURAL.

Chi kik kusu ne ap ruwe ne, we ought to strike.
Echi kik kusu ne ap ruwe ne, ye ought to strike.
Kik kusu ne ap ruwe ne, (they) ought to strike.

(PASSIVE.)

SINGULAR.

A-en kik kusu ne ap ruwe ne, I ought to be struck.
E kik an kusu ne ap ruwe ne, you ought to be struck.
A-kik kusu ne ap ruwe ne, (he) ought to be struck.

PLURAL.

A-un kik kusu ne ap ruwe ne, we ought to be struck.
Echi kik an kusu ne ap ruwe ne, ye ought to be struck.
A-kik kusu ne ap ruwe ne, (they) ought to be struck.

146.—Concession, condition, and hypothesis are expressed in the following ways:—

Ku kik koroka, though I strike.
Ku kik chiki, } If I strike.
Ku kik yak, }
Ku kik yak anakne, }
Ku kik yak ne, }
Ku kik yak un, } If I strike.
Ku kik ko, }
Ku kik ita, } When I strike.
Ku kik koro, }
Ku kik yakka, even if I strike.

[N.B.—For examples of the uses of these particles, the student is referred to Chapter X.]

147.—Any part of the conjugation of a verb, the imperative mood excepted, may be made negative in either of the following ways:—

(*a.*)—By placing the word *shomo* or *seenne* before the person of a verb, thus :—

Shomo (or seenne) ku kik ruwe ne, I do not strike.
Shomo (or seenne) a-un kik nisa ruwe tap an, we were not struck.

(*b.*)—By placing *shomo ki* after the verb in any of the present tense forms, and between the verb and *nangoro* of the future tense, thus :—

Ku kik shomo ki ruwe ne, I do not strike.
A-en kik shomo ki nangoro, I shall not be struck.

148.—The negative imperative is :—

SINGULAR.	(ACTIVE.)	PLURAL.
Iteki kik, do not strike.		Iteki kik yan, do not strike.

SINGULAR.	(PASSIVE.)	PLURAL.
Iteki e a-kik, be thou not struck.		Iteki echi a-kik yan, be ye not struck.

149.—Doubtfulness is expressed by the word *kotoman* being placed after the verb, thus :—

Kik kotoman, he will probably strike ; or, it is thought that he will strike.
A-un kik shomo ki kotoman, we shall probably not be struck.

150.—The English participles may be rendered as follows :—

PRESENT.	(ACTIVE.)	PAST.
Kik wa / Kik ine } striking.		Kik nisa wa, having struck.

FUTURE.

Kik kushne, about to strike.

(PASSIVE.)

PAST OR PERFECT.

A-kik wa, / Kik awa, } having been struck.

CLASS 2.—VERBS WITH STEM ENDING IN "RA AND RO."

THE VERB KARA "TO MAKE."

151.—For the sake of brevity this paradigm is given in an abridged form :—

SINGULAR.	(ACTIVE.)	PLURAL.
Ku kara, I make, etc.		Chi kara, we make, etc.

SINGULAR.	(PASSIVE.)	PLURAL.
A-en kara, I am made, etc.		A-un kara, we are made, etc.

SINGULAR.	(ACTIVE.)	PLURAL.
Ku kan ruwe ne, I make, etc.		Chi kan ruwe ne, we make, etc.

SINGULAR.	(PASSIVE.)	PLURAL.
A-en kan ruwe ne, I am made, etc.		A-un kan ruwe ne, we are made, etc.

152.—It should be noted here that before *ruwe*, ra and ro are always changed into *n*. *Shiri ne* and *kor'an* take the full form *kara* before them.

153.—It will be seen, in the past and future tenses, that *ra* and *ro* also become *n* before *n*; thus:—

SINGULAR. (ACTIVE.)	PLURAL.
Ku kan nisa, I made.	Chi kan nisa, we made.
Ku kan nangoro, I will make, etc.	Chi kan nangoro, we will make, etc.

SINGULAR. (PASSIVE.)	PLURAL.
A-en kan nisa, I was made.	A-un kan nisa, we were made.
A-en kan nangoro, I shall be made, etc.	A-un kan nangoro, we shall be made, etc.

154.—All the other parts of verbs ending in *ra* aud *ro* are conjugated exactly like Class 1; the student is therefore referred to the verb *kik*.

155.—The following list contains a few of the most common verbs ending in *ra* and *ro*:—

RA.	RO.
Annokara, to defeat.	Eshokoro, to believe.
Etu-kara, to wipe the nose.	Ikakoro, to gallop.
Eyukara, to mock.	Koro, to have.
Horopsekara, to sip up.	Koramkoro, to beg.
Hunara, to search for.	Maushoro, to whistle.
Ikirikara, to put in order.	Mokoro, to sleep.
Ingara, to look at.	Omoikoro, to commit adultery.
Kokarakara, to roll up.	Temkoro, to embrace.
Koramnukara, to tempt.	Ukopahaukoro, to hold intercourse.
Nukara, to see.	Upaurekoro, to contradict.
Tapkara, to dance.	Ukoramkoro, to hold counsel.
Uchishkara, to weep together.	
Utomnukara, to marry.	

Section 3.—Verbs having a special Plural Form.

156.—There are some verbs which have special forms to indicate whether the object referred to is of the singular or plural number. The words *resu*, "to bring up," and *uk*, "to take," have been selected as examples of them, and one form of the present tense, indicative mood, is here given to show the manner in which such verbs are conjugated:—

(*a*.)—The verb *resu*.

SINGULAR. (ACTIVE.)	PLURAL.
Ku resu, I bring up one.	Chi reshpa ash, we bring up many.
E resu, you bring up one.	Echi reshpa ash, ye bring up many.
Resu, (he) brings up one.	Reshpa ash, (they) bring up many.

SINGULAR. (PASSIVE.)	PLURAL.
A-en resu, I am brought up.	A-un reshpa ash, we are brought up.
E resu an, you are brought up.	Echi reshpa an, ye are brought up.
A-resu, (he) is brought up.	A-reshpa ash, (they) are brought up.

(*b.*)—The verb *uk*.

SINGULAR.	(ACTIVE.)	PLURAL.
Ku uk, I take one.		Chi uina, we take many.
E uk, you take one.		Echi uina, ye take many.
Uk, (he) takes one.		Uina, (they) take many.

SINGULAR.	(PASSIVE.)	PLURAL.
A-en uk, I am taken.		A-un uina ash, we are taken.
E uk an, you are taken.		Echi uina an, you are taken.
A-uk, (he) is taken.		A-uina ash, (they) are taken.

157.—The following list contains a few verbs which belong to this category:—

SINGULAR.	PLURAL.
Ahun, one to enter.	Ahup ash, many to enter.
Arapa, one to go.	Paye ash, many to go.
Ash, one to stand.	Roshki ash, many to stand.
Aship, one to flower.	Ashippa ash, many to flower.
Ek, one to come.	Ariki ash, many to come.
Heashi, one to begin.	Heashpa ash, many to begin.
Hekatu, one to be born.	Hekatpa ash, many to be born.
Hepirasa, one to blossom.	Hepiraspa ash, many to blossom.
Hetuku, one to come forth.	Hetukba ash, many to come forth.
Hopuni, one to fly.	Hopunba ash, many to fly.
Hoshipi, one to return.	Hoshippa ash, many to return.
Hotuikara, to call one.	Hotuipa ash, to call many.
Hoyupu, one to run.	Hoyuppa ash, many to run.
Mesu, to break one.	Mespa ash, to break many.
Oashin, to send one forth.	Oaship ash, to send many forth.
Pirasa, to open one out.	Piraspa ash, to open many out.
Raige, to kill one.	Ronnu ash, to kill many.
Ran, one to come down.	Rap ash, many to come down.
Resu, to bring one up.	Reshpa ash, to bring many up.
Rise, to root one up.	Rishpa ash, to root up many.
San, one to descend.	Sap ash, many to descend.
Soso, to flay one.	Sospa ash, to flay many.
Tui, to cut one.	Tuipa ash, to cut many.
Turi, to stretch one out.	Turuba ash, to stretch many out.
Uk, to take one.	Uina ash, to take many.
Shipirasa, one to increase.	Shipiraspa ash, many to increase.

SECTION 4.—TRANSITIVE AND CAUSATIVE FORMS.

158.—Intransitive verbs are made transitive and causative in the following manners.

159.—Verbs ending in *ra*, *ri*, and *ro*, change the final vowel into *e*; e.g.:—

INTRANSITIVE.	TRANSITIVE.
Eshokoro, to believe.	Eshokore, to cause to believe.
Hachiri, to fall.	Hachire, to throw down.

Kara, to make.	Kare, to cause to make.
Koro, to possess.	Kore, to give.
Mokoro, to sleep.	Mokore, to put to sleep.
Nukara, to see.	Nukare, to show.

160.—Other verbs add *ge*, *ka*, *te*, *de*, or *re* to the stem, usage alone deciding in each case which of the suffixes shall be employed; e.g.:—

(*a.*) Verbs which take *ge*:—

INTRANSITIVE.	TRANSITIVE.
Ahun, to enter.	Ahunge, to put in.
Rai, to die.	Raige, to kill.
Ran, to come down.	Range, to let down.
San, to go down.	Sange, to send down.
Yan, to go up.	Yange, to take up.

(*b.*) Verbs which take *ka*:—

INTRANSITIVE.	TRANSITIVE.
Isam, there is not.	Isamka, to annihilate.
Iunin, to suffer pain.	Iuninka, to agonise.
Kotuk, to touch or stick.	Kotukka, to stick on.
Ush, to go out.	Ushka, to extinguish.
Uhuye, to burn.	Uhuyeka, to light.

(*c.*) Verbs which take *te*:—

INTRANSITIVE.	TRANSITIVE.
Ash, to stand.	Ashte, to set up.
Ash, to rain.	Ashte, to cause to rain.
At, to shine.	Atte, to cause to shine.
Chish, to cry.	Chishte, to make cry.
Eshirikopash, to lean against.	Eshirikopashte, to set against.

(*d.*) Verbs which take *de*:—

INTRANSITIVE.	TRANSITIVE.
An, to be.	Ande, to put down, to place.
Oman, to go away.	Omande, to send away.
Rikin, to ascend.	Rikinde, to cause to ascend.

(*e.*) Verbs which take *re*:—

INTRANSITIVE.	TRANSITIVE.
Arapa, to go.	Arapare, to send.
Hekatu, to be born.	Hekature, to cause to be born.
Hetuku, to grow.	Hetukure, to make grow.
Oma, to be inside.	Omare, to put in.
Ru, to melt.	Rure, to melt down.

160.—(*a.*) Transitive verbs are made causative by adding *re* to them:—

TRANSITIVE.	CAUSITIVE.
E, to eat.	Ere, to cause to eat, to feed.
Ibe, to eat.	Ibere, to cause to eat, to feed.
Iku, to drink.	Ikure, to make drink.
Ki, to do.	Kire, to make do.
Shikkashima, to seize.	Shikkashimare, to make seize.
Ta, to draw (as water).	Tare, to make draw.

161.—Sometimes verbs are made doubly causative. The following are a few examples :—

'Ahun, to enter; ahunge, to send in; ahungere, to cause to send in.
Ash, to stand; ashte, to set up; ashtere, to cause to set up.
Ibe, to eat; ibere, to feed; iberere, to cause to feed.
San, to go down; sange, to send down; sangere, to cause to send down.

162.—Causatives, like the root form of verbs, admit of both an active and passive conjugation, as :—

Ku sangere ruwe ne, I cause to send down.
A-en sangere ruwe ne, I was caused to be sent down.
Wakka a-tare, he was caused to draw water.

Section 5.—Miscellaneous.

163.—Some verbs may be made reflexive by prefixing the word *yai*, "self," to them. This again may, in cases where it is necessary to express emphasis or make a sentence more clear, be preceded by the word *yaikota*, which means oneself; e.g. :—

Yai-kik or yaikota yai-kik, to strike oneself.
Yai-eoripakka or yaikota yai-eoripakka, to humble oneself.
Yai-raige or yaikota yai-raige, to kill oneself; to commit suicide.
Yai-tui or yaikota yai-tui, to cut oneself.

164.—The following list contains a few reflexive verbs :—

Yaierampoken, to be disappointed.
Yaietokooiki, to prepare oneself.
Yaiirawere, to covet.
Yaikahotanu, to be suspicious.
Yaikannekara, to reform oneself.
Yaikatakara, to long for.
Yaikatande, to refresh oneself.
Yaikeukoro, to be nearly killed.
Yaikeumshu, to be in very great trouble, to be at death's door.
Yaikisakisa, to shake oneself.
Yaikoibe, to be greedy.
Yaikoirushka, to be sad.
Yaikokatpak, to repent.
Yaikopak, to be sorry for.
Yaimonekote, to die by accident.
Yainennenu, to pick the head.
Yainu, to think.
Yaiparoiki, to labour alone for a livelihood.
Yaipataraye, to surmise, to anticipate, to suspect.
Yaipaye, to confess.
Yaipuni, to deride.
Yaipushi, to confess.
Yairamekote, to live a single life.
Yairamekotpa, to live a married life.
Yairamkopashte, to be clever.
Yaisamge, to be unmixed.
Yaisambepokash, to be down-hearted.

Yaikopuni, to be selfish.
Yaikoshiramshui, to consider.
Yaikoshiromare, to be careful of, to be hospitable.
Yaikowepekere, to feel remorse.
Yaikush, to be ashamed.
Yaioitaksakte, to condemn oneself.
Yaiotupekari, to save up, to be careful of.
Yaiesanniyo, to be persevering or industrious.
Yaishinnaire, to set by itself.
Yaieshinniukesh, to be unable or incompetent.
Yaitunashka, to hurry oneself.
Yaiuitek or yaiuntak, to go to relieve oneself.
Yaiwairu, to err, to transgress.

165.—The words *uko*, *uwe*, prefixed to some verbs indicate mutuality; thus:—

UKO.	UWE.
Ukocharange, to argue.	Uwechutko, to differ from one another.
Ukoheraye, to resemble one another.	Uwekarange, to draw near or approach one another.
Ukoirushka, to be angry with one another.	Uwekarapa, to congregate, to assemble.
Ukoiyohaikara, many to speak evil of one.	Uwekatairotke, to love one another.
Ukokoiki, many to fight one.	Uwekikkik, to knock together.
Ukooman, to visit one another.	Uwekokandama, to deceive one another.
Ukopahaunu, to hold intercommunication.	Uwekuchikanna, to be double-faced.
Ukopoye, to stir, to mix.	Uwenitomom, to look at one another.
Ukopoyekai, to visit one another.	Uwepekere, to converse together.
Ukorampoktuye, many to neglect one.	Uweshikarun, to desire to meet one another.
Ukoramkoro, to hold counsel.	Uweshinnai, to be different from one another.
Ukoshuwama, a quarrel between husband and wife.	Uweshinneatki, to be of the same mind.
Ukotereke, to wrestle.	Uwetunangara, to meet.
Ukotukka, to close.	Uwetushmak, to race.
	Uweyairamikashure, to strive for the mastery.

166.—Thoroughness of action may be expressed by placing the word *oara*, or *toiko*, before some verbs; e.g.:—

OARA.	TOIKO.
Oan-raige, to kill outright,	Toiko-kik, to hit hard.
Oara-erampeutek, not to understand at all.	Toiko-otereke, thoroughly to trample under.
Oara-paye, quite gone.	Toiko-otke, to prick severely.
Oara-pereba, to cleave through.	Toiko-wende, to render quite useless.
Oat-tuye, to cut through.	Toiko-kira, to run quite away.

[N.B.—Notice in the two words *oan-raige* and *oat-tuye*, the change of *ra* into *n* before the letter *r*, and into *t* before *t*.]

167.—Verbs, by taking the word *kane* or *koro* after them, are thereby changed into adverbs, e.g.:—

Kik-kane, whilst striking.
Kira-kane, whilst running away.
Kik koro, whilst striking.
Nina koro, whilst carrying wood
Mina-kane, whilst laughing.
Oman-kane, whilst going.
Tapkara koro, whilst dancing.
Ye koro, whilst telling.

168.—Many nouns are turned into verbs by taking *kara* or *koro* after them. The following are a few examples:—

(Kara, to do.)

NOUNS.	VERBS.
Ikiri, a seam.	Ikiri-kara, to stew.
Attush, Ainu cloth.	Attush-kara, to weave.
Chisei, a house.	Chisei-kara, to build.
Chokchokse, a kiss.	Chokchokse-kara, to kiss.
Omke, a cold.	Omke-kara, to take cold.
Pakari, a measure.	Pakari-kara, to measure.
Po, a child.	Pone-kara, to adopt.
Raichish, lamentation for the dead.	Raichish-kara, to weep for the dead.
Toi, a garden.	Toi-kara, to work in a garden.
Tushiri, a grave.	Tushiri-kara, to bury.

(Koro, to possess.)

NOUNS.	VERBS.
Hau, the voice.	Hau-koro, to crow.
Honi, the stomach.	Hon-koro, to conceive.
Kaya, a sail.	Kaya-koro, to set sail.
Kut, a belt, a girdle.	Kut-koro, to gird up.
Nok, an egg.	Nok-koro, to lay eggs.
Onne, oldness.	Onne-koro, to grow old.
Puma, wages.	Puma-koro, to receive wages.
Rupne, maturity.	Rupne-koro, to be full grown.
Tashum, sickness.	Tashum-koro, to be sick.
Urai, a fish-trap.	Urai-koro, to trap fish.

CHAPTER VII.

ADVERBS.

169.—Some adverbs are merely adjectives followed by the particle *no*; e.g.:—

ADJECTIVES.	ADVERBS.
Ashiri, new.	Ashin no, newly.
Hoshike, previous.	Hoshike no, previously.
Oupeka, upright.	Oupeka no, uprightly.
Pirika, good.	Pirika no, well.
Pon, little, small.	Pon no, a few, a little.
Ramu an, wise.	Ramu an no, wisely.
Son, true.	Son no, truly
Tuima, far.	Tuima no, far.
Tunashi, quick.	Tunashi no, quickly.

170.—Many verbs may be turned into adverbs or adverbial phrases by placing the word *kane* after them ; thus :—

VERBS.	ADVERBS.
Apkash, to walk.	Apkash kane, whilst walking.
Arapa, to go.	Arapa kane, whilst going.
E, to eat.	E kane, whilst eating.
Mina, to laugh.	Mina kane, whilst laughing.
Tapkara, to dance.	Tapkara kane, whilst dancing,
Uk, to take.	Uk kane, whilst taking.
Yan, to go up.	Yan kane, whilst going up.

171.—Verbs may also be changed into adverbial phrases by putting the word *koro* after them ; thus :—

VERBS.	ADVERBS.
Ahun, to enter.	Ahun koro, when or whilst entering.
Iku, to drink.	Iku koro, when or whilst drinking.
Iwange, to use.	Iwange koro, when or whilst using.
Ki, to do.	Ki koro, when or whilst doing.
Maushok, to yawn.	Maushok koro, when or whilst yawning.
Ohare, to empty.	Ohare koro, when or whilst emptying.

172.—The following are some adverbs of time :—

Hembara ne yakka, at any time ; always.
Hoshike numan, the day before yesterday.
Ita, when (*relative*).
Kanna kanna, often, again and again.
Kanna shui, again.
Kesto, daily.
Kesto kesto, daily, every day.
Nei orota, then.
Ne ita, then.
Nishatta, to-morrow.
Numani, yesterday.
Numani onuman, last night.
Okaketa, afterwards.
Oyashim, the day after to-morrow.
Oyashimshimge, the day following the day after to-morrow.
Ramma, always.
Rapoketa, whilst.
Shiro onuman, evening.
Tane, now.
Tanto, to-day.
Teeda, in ancient times.
Teoro, henceforth.

173.—The following are some adverbs of place:—

Choropoketa, beneath.
Hange, near.
Hangeko, far.
Herikashi, upwards.
Horikashi, downwards.
Ikushta, beyond.
Koehange, near.
Kotchakita, in front of.
Kushta, yonder.
Na an un ne yakka, everywhere, anywhere.
Ne ita ne yakka, anywhere, everywhere.
Oshiketa, inside.
Oshimaki, behind.
Rikta, above.
Samata, beside.
Teda, here (*at this place*).
Tepeka, here (*this side*).
Toada, there (*at that place*).
Topeka. there (*that side*).

[N.B.]—The termination *ta*, which is seen in so many adverbs, is in reality a post-position meaning "in," "to," or "at." (*See No. 246.*)

174.—The following are a few adverbs of degree:—

Ebitta, all, every.
Mashkin no, too much.
Naa, more yet.
Nani-hungo, almost.
Nimara, half.
Obitta, all, the whole.
Ouse, only.
Pakno, sufficient, as far as.
Patek, only, all.
Poro-seruge, for the most part.
Ukotamge, about.
Upakno, sufficient, as far as.

175.—The following are adverbs of manner:—

Arikinne, positively.
Eyam no, carefully.
Hetopa-hetopa, backwards and forwards.
Inne no, in crowds.
Keutum atte no, with a fixed purpose.
Kuttoku, upside down.
Ne no, thus.
Nitanne, fast (*used only of walking*).
Oheuge sak no, rightly.
Ratchi-tara wa, peaceably.
Shine ikinne, unitedly.
Shinen shinen ne, singly.
Shiwende, slowly (*used of walking*).
Ukoiram no, conjointly.
Utura no, together.
Uwatte no, in multitudes.

176.—The following are some adverbs of interrogation:—

Hemanda gusu, why?
Hembara, when?
Hempak, how much, how many?
Hunakta, where?
Hunak un, whither?
Ine, whither?
Nakwe, whence?
Nei pakno, how far?
Nekon a, how? what kind?
Nep gusu, why?
Nep pakno, how much?

177.—The following are the adverbs of affirmation:—

E, yes (*locally "a"*).
Ohaine, just so, so it is.
Ruwe, yes.
Ruwe un, yes.
Yak'un, yes.

178.—Negation is expressed by the following words:—

Erampeutek, not to understand.
Eramushkare, not to understand.
Isam, not to be.
Seenne, no, not.
Shomo, no, not.
Uwa, not to know.

179.—The following expressions should be noted:—

Naa shomo, not yet.
Hembara ne yakka shomo, never.
Ramma shomo, never.

180.—Questions are often asked with the particle *he* and the verb *an*, "to be;" e.g.

Hunak un e arapa ruwe he an? Where are you going?
Nep gusu ariki ruwe he an? Why has he come?

181.—Questions may also be asked by means of the particle *a* or *ya*. *A* is more polite than *ya*:—

E koro michi okai ya? Is your father at home?
E oman a? Have you been?
Nekon a a-kara kunip ne? What ought I to do?

182.—Very often no particle is used to express a question, the adverb itself being sufficient to indicate that a question is being asked. The voice is also raised, as in speaking English; e.g.:—

Nakwe ek? Whence has he come?	Hemanda ki? What is he doing?
Ine un? Where are you going to?	Nekon a a-ye? What is it called?

CHAPTER VIII.

THE INTERJECTIONS.

183.—The chief Ainu interjections are as follows:—

Ainu bota! ah me!
Ayo! a cry of pain.
Chôtara! hurrah!
Eyororope! an exclamation of pleasure. Sometimes used after a song, but especially on the receipt of some present.
Etu-kishima! excl. of surprise.
Haye! a cry of pain.
Haye ku ramu! excl. of surprise; dear me!
Hut! excl. of surprise or disgust.
Irambotarare! you noisy one!
Iramshitnere! fidgetty! restless!
Ishirikurantere! well I never!
Isenramte! at it again!
Kik-kik! excl. of surprise. Used only by women.
Parasekoro! hurrah!
Wooi! a call for help when in distress.

184.—The words for "thank you" are:—

Hap-hap or hap, used only by women and girls.
Yai-iraigere, used only by men and boys.

CHAPTER IX.

THE VOWELS A, E, I, O, AND U.

185.—It has been thought advisable to treat the particles *a*, *e*, *i*, *o* and *u* separately, because their meanings differ very widely according as they are used as prefixes or suffixes.

186.—The student need scarcely be warned against confounding, for instance, the *i* which is used as a suffix to turn verbs into abstract substantives with the *i* which is prefixed to verbs to intensify their meaning, or the *e* meaning "you" with the *e* meaning "to." Etymologically, no doubt, such words are quite distinct; but, for practical purposes, the several usages of each particle may best be treated under a single heading.

Section 1.—The Vowel "A."

A is very extensively used as a particle, and has a variety of meanings.

187.—When prefixed to verbs in general, *a* has a passive signification; e.g.:—

ACTIVE.	PASSIVE.
Nu, to hear.	A-nu, to be heard.
Nuye, to write.	A-nuye, to be written.
Raige, to kill.	A-raige, to be killed. *See No. 267 (a).*

188.—When prefixed to the verb *koro*, "to possess," *a* and *koro* combined express the possessive plural of the first personal pronoun; thus:—

Akoro michi, our father.	Akon nishpa, our master.
Akoro ekashi, our ancestors.	Akorope, our things.

189.—Sometimes, however, *akoro* is used as the second person singular of the possessive pronoun.

It is considered to be a very polite mode of expression; thus:—

Akoro michi may stand for *e koro michi*, your father, and *akoro habo* for *e koro habo*, your mother, though not so commonly used; nor is the word *koro* so often used with *e* as without it. Thus *e koro michi* is less often heard than *e michi*, and *e koro habo* than *e habo*. But *a* can never be used as a personal pronoun, whether singular or plural, without the addition of *koro*.

189-*a*.—In a few rare cases the particle *a* is used for the 3rd person singular of the personal pronoun. *See No. 112-a.*

190.—After verbs, the particle *a* often denotes interrogation; thus:—

E oman a? Have you been?	Ek a? Has he come?
Shisam ne a? Is it a Japanese?	Tan okaibe e koro pe a? Are these things yours?

191.—Used after a verb which is spoken in answer to a question, *a* signifies either affirmation or past time; thus:—

E oman a? Ku oman a, Have you been? I have been.
Ek a? Ek a, Has he come? he has come.

The distinction between the two *a's* is indicated by the tone of voice. The second *a* is, in all probability, a corruption of *an*, which, added to the root form of a verb, has a conclusive or affirmative force.

Section 2.—The Vowel "E."

The particle *e* is of extensive use, as the following examples will show:—

192.—Prefixed to verbs in general, *e* is the second person singular of the personal pronoun; e.g.:—

E kik, you strike.	E oman, you go.
E raige, you kill.	E apkash, you walk.

193.—Used with the verb *koro*, "to possess," *e* and *koro* together become the possessive pronoun of the second person singular; thus:—

E koro sapa (also e sapa), your head.
E koro makiri (also e makiri), your knife.

[N.B.—It is always better to drop the *koro*, when there is no fear of ambiguity].

194.—Prefixed to some verbs, the particle *e* has the power of turning an intransitive into a transitive; thus:—

INTRANSITIVE.	TRANSITIVE.
Kira, to run away.	Ekira, to run away with.
Mik, to bark.	Emik, to bark at.
Mina, to laugh.	Emina, to laugh at.

195.—Similarly prefixed to certain adjectives, it gives them, so to speak, a transitive power; thus:—

Hapuru, soft.	E-hapuru, unable to endure.
Nishte, hard.	E-nishte, able to endure.
Pirika, good.	E-pirika, bent on gain.
Toranne, idle.	E-toranne, not caring to do.

196.—In a few cases the particle *e* is used as a preposition meaning "to;" thus:—

Ekim ne, to the mountains (to work).
Ekim un, to the (particular place in the) mountains.
Epish ne, to the sea-shore (for work or business).
Echup pok un chup ahun, the sun sets in the west.

Section 3.—The Vowel "I."

The vowel *i*, used as a separate particle, has the following significations:—

197.—Prefixed to some verbs, it has an intensifying power; thus:—

Nu, to hear.	Inu, to listen.
Nukara, to see.	In'gara, to look at.

198.—Prefixed to other verbs, *i* indicates the first person plural objective case:—

I kik an, he struck us.	I noshpa, they follow us.
I kara an, he made us.	I pa, they found us.

Kikiri i-pa ko orowa i noshpa, When the insects have found us, they will follow us.

199.—When suffixed to verbs, *i* has the power to turn them into nouns; thus:—

VERB.	NOUN.
Yainu, to think.	Yainu-i, a thought. *See Nos. 30-34.*

200.—The particle *i* has also the idea of time and place in it; thus:—

Ne i pak no ne yakka, for ever.
Ne i ta pak no ne yakka, what place soever.
Shine an i ta, at one place (once upon a time).
Pet otta san i ta ichaniu a-nukara, When he went down to the river, he saw a salmon-trout *(a salmon-trout was seen)*.

Section 4.—The Vowel "O."

201.—The particle *o*, like *e*, is sometimes used as a preposition to nouns. Its signification is "from;" thus:—

Okim un, from the mountains.
Opish ne, from the sea-shore.
O-chupka un chup hetuku, the sun rises in the east.

202.—When the particle *o* is placed immediately after some nouns, it changes them into adjectives; e.g.:—

Kesh o chikoikip, an animal of different colours.
Shiriki o sarambe, a soft material with a pattern.
Shiriki o nonno, a variegated flower. *See No. 59.*

203.—When the verb *ika*, "to run over" (as water), is immediately preceded by *o*, its meaning is changed, thus:—

Ika, to run over.
O-ika, to step or jump over.
Nupuri o-ika, to cross mountains.
Sakiri o-ika, to jump a fence.
Wattesh o-ika, to step over a straw.
Atui o-ika ingara, to look across the sea.
Pet o-ika hotuyekara, to call to across a river.

204.—When *o* is used after *shui*, "a rat-hole" or *pui*, "a hole," it must be translated by "to make" or "to bore;"

Erum shui o kor'an, the rat is making a hole.
Ainu pui o kor'an, the man is boring a hole.

Section 5.—The Vowel "U."

205.—Prefixed to verbs, the particle *u* gives the sense of mutuality; e.g.:—

Koiki, to fight.	Ukoiki, to fight one another.
Onnere, to know.	Uonnere, to know one another.
Oshi arapa, to go behind.	Uoshi paye, to go behind each other.
Raige, to kill.	Uraige, to kill one another.

206.—For the words *uko* and *uwe*, used to indicate mutuality, see No. 165.

206.—(*a.*) The vowel *u* does not always immediately precede the verb to which it refers. Thus, for Kotan oro u-kopahaunu, we sometimes hear U kotan oro kopahaunu, "There is mutual intercourse between the villages;" and so on.

CHAPTER X.

POSTPOSITIONS.

207.—Under the term *Postposition* are comprehended such words as in English are called Prepositions and Conjunctions. They are here given in alphabetical order, irrespective of the category under which their European equivalents would be classed. As

will be seen, there are some words for which there are no exact English equivalents, and others again whose meaning varies according to the different connections in which they are used. It has therefore been considered advisable to give a large number of examples, in some cases, as illustrations. It should also be remarked that some of the following words are used before as well as after the words they govern, though most of them are used after only.

208.—*Aige*, "as;" "and so;" "with reference to which;" "thereupon;" e.g. :—

Ku ye aige, a-en kik. As I spoke, he struck me.

Ne-i orushpe ku ye; aige, Ukomotte Ainu ene itaki. I told him the news; thereupon Mr. Ukomotte spoke thus.

Usaine usaine wenkatcham koro ruwe ne, sekoro, uwepaketa uwepaketa ku inu; aige, Mopet ta san wa ne-i orushpe ku uwepekennu. By degrees I heard that he had committed various misdemeanours; and so I went down to Mopet to inquire into the matter.

209.—*Aine;* "thereupon," "upon which."

Heikachi a wakka tare yakka kopan; aine, Kamui irushka gusu, chup kamui samata a-ande ruwe ne. The lad even disliked to be made to draw water; thereupon, the gods being angry, they placed him in the side of the moon.

Rai, aine, utare obitta chish ruwe ne na. He died, upon which the Ainu all wept.

210.—*Anak, anakne;* "as regards," "in reference to."

These particles serve to isolate a word or sentence, and to give emphasis to a subject. When both *anak* and *anakne* are used in the same sentence, *anak* is more emphatic than *anakne*. *Anakne*, however, when standing alone, need not always be translated :—

Chikap anakne chikuni ka ren. The bird settles upon a tree.

Otteeda anakne seta reëp iporose. In ancient times dogs were called reëp.

Amam an, chep anakne an, yuk kam anak pon no ka isam ruwe ne. There is vegetable food and there is fish; but as for venison, there is none at all.

211.—*Anko, ankoro;* "when" (if).

An is the substantive verb "to be," and *ko* is a contraction of *koro*, which means "to possess."

Chikap ren anko ku tukan. I will shoot the bird when (if) it settles.

Ru hotom'ta reushi anko a-ep oro omarep, a vessel in which to put food (for) when one stays (to rest) on the road.

212.—*Ani* (*locally ari*); "with," "by means of;" "taking."

The word *ani* is a compound, whose parts are *an* "to be," and the particle *i* (*see Chapter IX., Section* 3). In many places *ani* is corrupted into *ari*, so that, generally speaking, it matters little which form of the word is used :—

Ai ani (ari) yuk raige ruwe ne. He kills deer with arrows.

Kuwa ani (ari) apkash. He walks by means of a stick.

Orowa, pishako niwatush ani wa pet otta san ruwe ne. And taking the ladle and bucket, he went down to the river.

213.—*Awa* (*a past passive participle*) ; "being."

Wherever the particle *awa* is used, past time is signified. It appears to be the passive participle of the verb "to be." It is always used conjunctively :—

Pana ta kotan un san ita, Ainu tunangara, awa, otta ene itaki. When he went down to the lower village, he met an Ainu, and spoke thus to him. (Lit. *When he went down, an Ainu being met, he spoke thus to him.*)

Teeda ne yakka usa-pirika miambe a-satke ruwe ne, awa, ikka-guru ikka wa isam. So formerly, when we hung out our wearing apparel to air, a thief stole it. (Lit. *In ancient times also various good clothing being hung out to air, a thief stole them.*)

214.—*Chiki ;* "if."

Ku arapa chiki, echi nure ash na. I will let you know if I go.
Ki chiki, pirika ruwe ne. It will be well if you do it.

215.—*Choropok, choropok-i, choropok-i-ta, choropok un ;* "under," "beneath."

The particles *i*, *ta*, and *un*, which are here used with *choropok*, have a locative sense in them. Either of them therefore has the power to turn the postposition choropok into an adverb of place. (*For "ta" and "un" see below, and for the particle "i" see Chapter IX., Section 3).*

Set choropok, under the seat.
Shuop choropoki, the place under the box.
Chikuni choropokita, beneath the tree.
Mun choropok un, under the grass.

215 (*a*).—*Ekopash ;* "against," "leaning against."

Tuman ekopash kina, the mat against the wall.
En ekopash, against me.
Ikushpe ekopash ainu, the man leaning against the post.

216.—*Ene ;* "thus," "so," "this or that kind," "such."

En otta ene hawashi. He spoke thus to me.
Ene okaibe isam. There is no such kind of thing.
Teeda ne yakka ene shiri ki. It was also so done formerly.

217.—*Enka, enkapeka, enkata ;* "over," "above."

The word *enka* means "over," "above;" *enkapeka*, "the place above," and *enkata*, "at the place above." *Peka*, like *ta*, is an adverbial particle ; it means "place" or "side:"—

En enka ; over me.
Atui enkapeka chikap hoyupu. A bird is flying over the sea.
Pet enkata chikap an. There is a bird over the river.

218.—*Hekota ;* "facing," "towards."

En hekota ; facing me.
Chisei hekota hosare wa ingara ; to look towards the house.
Ekeshne hekota hosare ; to look about from place to place.

Atui orun hekota hosare; to face the sea.
Nai hekota apkash, to walk towards the stream.

219.—*Hemhem;* "and." *Hemhem ... hemhem;* "both ... and."

The word *hemhem* may be used either once or twice in a sentence. When used but once, it equals the conjunction "and;" when used twice, it means "both ... and;" thus:—

Tambe hemhem neiambe; this and that.
Tambe hemhem, neiambe hemhem; both this and that.

220.—*Hene;* "and" *Hene ... hene;* both ... and."

Hene and *hene ... hene*, have the same meaning as *hemhem ... hemhem*, and are used in the same way; thus:—

Apto hene urara; rain and fog.
Seta hene, chironnup hene; both dogs and foxes.

221.—*Hike;* "as regards," "in reference to."

This word is only suffixed to verbs; thus:—

Ku nukar' hike; in reference to what I see.
Ku inu hike; as regards what I hear.

222.—*Ikushta;* "beyond" (*a long way off*).

The particle *i*, which is here used before *kushta*, is an intensifier. Thus, *ikushta* means "a long way off";—

Pet ikushta, beyond the river (*but far from it*).
Pet kushta, beyond the river (*but near it*).

223.—*Imakake, imakaketa;* "then," "after that."

Aige, imakaketa arapa wa ye ruwe ne. So after that he went and told him.
Orowa, imakake, pet otta san ruwe ne na. And afterwards he went down to the river.

224.—*Ine,* "... ing," "when," "being."

The word *ine* has a participial force and always follows a verb; thus:—

Orowa, kira-ine paspas kara guru orota arapa. And, running away, he went to a charcoal-burner.
Ariki-ine shirikap eshirikootke. When they came, they speared a sword-fish.

225.—*Ka;* "even." *Ka ... ka,* "both ... and;" "neither ... nor."

Ka, when used only once, means "even." When used twice with an affirmative verb, the two *ka's* mean "both ... and;" but when used with a negative, they mean "neither ... nor;" thus:—

Chiramantep isam, yuk ka isam. There are no bears (or) even deer.
Ep ka isam, amip ka isam. There is neither food nor clothing.
Chep ka an, amam ka an. There is both fish and vegetable food.

226.—*Ka; kata;* "top," "upon the top."

Pira ka; the top of a cliff.
Chisei kata; on the top of the house.
Shiri kata; on the ground.

227.—*Kashi, kashike, kashiketa, kashike-peka, kashikeketa;* "over," "upon."

Kashi and *kashike* mean "over," "above;" *kashike-peka* means "the place above;" *kashikeketa* and *kashiketa* mean "at the place above;" "upon":—

E kashi or e kashike. Over you.

Atui kashikepeka kopecha hoyupu wa okai. The wild ducks are flying over the sea.

Chisei kashiketa paskuru at. There are some crows upon the house.

228.—*Ko, koro;* "if," "when," "whilst."

The word *ko* is probably a corruption or contraction of the verb *koro*, "to possess."

Arapa ko wen. It will be bad if you go.

Arapa koro hachiri. He tumbled as he went.

When the verb *koro* is used as an auxiliary to other verbs, it signifies that the action is still going on; thus:—

A-ki kor'an. It is being done.

229.—*Kuni;* "likely," "probably."

The word *kuni* seems to express "likelihood," "probability," and "purpose;" thus:—

Ek kuni aramu. He is likely to come (lit. *it is to be considered (that) he will come*).

Ku iku kuni tambako. The tobacco for me to smoke.

Ek kuni ku ye. I told him to come.

230.—*Kuni, gusu;* "in order that," "in order to," "so that."

Nu kuni gusu ek. Come in order to hear.

A-ki kuni gusu ye. Command that it be done.

Iteki soine kuni gusu kara yan. Make it so that they do not get out.

Iteki a-en kik kuni gusu ye wa en kore. Please ask him not to strike me (lit. *please speak to him that I be not struck*).

231.—*Kushta*; "beyond," "yonder," (*but not far off*). *See No. 222.*

To kushta. Beyond the lake (*but near it*).

Kushta an. It is yonder.

232.—*Kusu* or *gusu; ne gusu*; "because," "as," "to the effect that," "to."

After a verb *kusu* or *gusu*, but after a noun *ne gusu*:—

A-hotuyekara gusu ek. He came because he was called.

Kuani Ainu ne gusu ku erampeutek. As I am an Ainu, I do not understand it.

Wakka atare gusu aye yakka etoranne. Though told to draw water, still he was idle. (Lit. *Though it was said that water was to be drawn, he was idle at it.*)

Ku etutkopak gusu, orota ku arapa. I shall go to bid him farewell.

233.—*Newa;* "and." *Newa ... newa;* "and." *Newa ... kane;* "both ... and."

Humirui newa kopecha an. There is a grouse and a wild-duck.

Tokap newa, kunne newa. Both day and night.

Itunnap newa soyai kane shi no yai-sanniyop ne ruwe ne. Both ants and bees are very prudent creatures.

234.—*Ne yakka;* "even," "and." *Ne yakka ... ne yakka;* "both ... and."

After nouns always *ne yakka*, but after verbs *yakka*.

In an affirmative sentence *ne yakka ... ne yakka*, or *yakka ... yakka* mean "both ... and;" but in a negative "neither ... nor," and "whether ... or;" thus:—

Kuani ne yakka tambe ki eashkai. Even I can do this.
Eani ne yakka kuani ne yakka. Both you and I.
Tambe ne yakka nei ambe neyakka shomo. Neither this nor that.
Apkash yakka, umma o yakka. Whether I walk or ride.

235.—*Okake, okake an ko, okaketa*; "after," "afterwards," "by and by."

Arapa, okake rai. He went, afterwards he died.
Rai, okake an ko, tushiri otta a-omare. He died, afterwards he was buried.
Okaketa ku ek na. I will come by and by.

236.—*Okari*; "around."

To okari; around the lake.
Kotan okari; around the village.

237.—*Oro*; "in," "upon."

Oro ahunge; put it in.
Aep oro omarep; a vessel to put food in.
Amip oro omare kuma; a pole to hang clothes upon.

238.—*Orota, orun, otta*; "to," "into," "to which," "to this," "in which," "by." The word *otta* is a contraction of *orota*.

Puyara otta shirikush. To pass by a window.
Pet orota (*otta*) san. He has gone down to the river.
Shu orota (*otta*) wakka an. There is water in the pot.
Chisei orun ahun. He has gone into the house.
Orota (*otta*) ene itak. To which (to this) he spoke thus.
Ota-taiki otta okai shui. Holes in which sand-flies live.
Otta ahun ushike isam. There is no place in which to go.

The following peculiar use of *otta*, as expressing "purpose," should be carefully noted:—

Amip a-satke otta a-iwange. It is used for drying clothes.
Chep a-satke otta neyakka a-iwange. It is also used for drying fish.

239.—*Orowa;* "and," "then." *Orowa no;* "from," "by," "after."

Orowa ene itaki. And thus he spoke.
Ene itaki, orowa paye. They spoke so, then went away.
Ye orowa no kira. After he told us, he ran away.
Nishpa orowa no akik. He was struck by the master.

240.—*Oshike, Oshiketa*; "the inside," "inside."

Chip oshike. The inside of a boat.
Chisei oshiketa okai. They are inside the house.

241—*Pak no*; sufficient," "enough," "until" (the extreme limits).

Pak no ku e na. I have eaten enough.

Ek pak no ku tere. I will wait till he comes.

Atui pa pak no atui gesh pak no; moshiri pa pak no moshiri gesh pak no. From one end of the sea to the other; from one end of the world to the other. (*A phrase meaning "the whole world over"*).

242.—*Rata;* "below."

Kando rikta an, shiri rata an. Heaven is above and earth is below.

243.—*Ri, rikta, rikpeka;* "high," "above."

Ri, means "high;" rikpeka, "the place above," and rikta, "at the place above"; thus:—

Chikap ri ne. The bird is high.

Paskuru rikpeka hoyopu. The crow flies in the heights above.

Rikta an. It is above.

244.—*Sama, samaketa, samata;* "beside," "by the side of," "before" (*in the sight of*).

Pet sama, beside the river.

Apa samaketa okai ikushpe; the posts by the side of the doorway.

Kamui tek samata; before God. (Lit. *by the side of the hand of God.*)

245.—*Shirikata;* this word properly means "upon the earth," but it is very often used for, "below" or "beneath," instead of *rata;* thus:—

Kando rikta an, moshiri shirikata an. Heaven is above, the earth is beneath.

246.—*Ta;* "to," "at," "in."

Mopet ta san. He is going to Mopet.

Chisei ta okai; they are in the house.

Shine an ta; at one place.

247.—*Tumugeta tumuta;* "amongst."

Chikuni tumugeta; amongst trees. Mun tumuta; amongst the grass.

248.—*Un*; "in," "to," "towards."

The postposition *un* is of very extensive use, and has a great variety of meanings. Its use as a locative particle should be particularly noted.

Chisei un; in the house.	Oya moshir'un guru; a foreigner.
Uni un ku arapa; I am going home.	Kim un; to the mountains.
Te un; here.	Kim un kamui; the god of the mountains.
Eani un; you.	Rep un kamui; the god of the sea.
Kuani un; I.	Paro un guru; a man of mouth (i.e. eloquent).

249.—*Uturu, Uturugeta, Uturata*; "between," "among."

Ikushpe uturugeta; between the posts.

Nupuri uturuta, among the mountains.

250.—*Wa;* "and."

The present participle of *an* "to be;" used also as a copulative:—

Koro wa ek. Bring it, take and come. (Lit. *possessing come.*)

Arapa wa uk. Go and fetch it. (Lit. *going, take it.*)

251.—*Wa no* ; *we* ; from.

The word *we* is only heard in the following sentence *Nak we ek ?* "Where have you come from ?" But *wano* is very often used ; thus :—

Sara wa no ku ek. I came from Sara.
Nupuri wa no sap. We came down from the mountains.

252.—*Ya* ; "whether," "or."

Ek ya shomo ya? Will he come or not.
Ki ya shomo ya, ku erampeutek. I do not know whether he has done it or not.

253.—*Yak, yak anak, yak'anakne, yakka, yakun* ; "if," "though," "in case," "by."

Arapa yak pirika, he may go. (Lit., *it is good if he goes.*)
Arapa yak anak ne, if upon his going, or, if when he goes.
Ki yak ka, though he does it.
Uwe-pekennu yak un, in the case of his making inquiry.
Tunashi no sara etaye yak nishpa ne rusui. By quickly drawing in his tail he thought to become rich.

CHAPTER XI.

SYNTAX.

In speaking the Ainu, language, the following rules are to be observed :—

254.—The subject of the verb is always placed at the beginning of the sentence, the verb itself at the end, and the object immediately before the verb ; thus :—

Ainu ek. An ainu is coming.
Moyuk raige. He killed a badger.
Heikachi umma o. The lad is riding a horse.

255.—The genitive always precedes the word it defines ; thus :—

Ku makiri ; my knife.
Chikoro uni ; our home.
Chiramantep maratto ; a bear's ear.
Seta nimaki ; the dog's teeth.

256.—Adjectives are used either attributively or predicatively.

(*a.*)—When used attributively, an adjective is placed before the noun it qualifies ; thus :—

Atomte chisei ; a beautiful house.
Wen guru ; a bad person, a poor person.

(*b.*)—When an adjective is used predicatively, it is placed after the noun, and is itself followed by the verb "to be ;" thus :—

Nonno eramasu ne. It is a pretty flower.
Seta nimaki tanne ne. The dog's teeth are long.

257.—Very often, particularly when the word *anakne* is used, the noun is mentioned twice, once with and once without the adjective ; thus :—

Toi anakne pirika toi ne. It is a good garden, or the garden is a good one.
(Lit. *as for the garden, it is a good one.*)
Umma anakne nitan umma ne. It is a swift horse, or the horse is a swift one.

258.—The pronouns are very much used in speaking Ainu, and sometimes occur twice or even thrice in one short sentence; thus:—

Kuani Ainu ku ne. I am an Ainu.
Kuani ku arapa wa ku ye. I will go and tell him.
Aokai e meraige ya. Are you cold?

259.—Prepositions are usually placed after the words they govern and are therefore, in this work, called postpositions; thus:—

Uni un arapa. He is going home.
Chisei orun ahun. To enter a house.
Kama otta wakka omare. Put some water in the kettle.
Endo kotan orowa no ek. He came from Tōkyō.

(*a*).—Real exceptions to this rule will be found in the particles *e* and *o*. (*See Nos. 196* and *206.*)

(*b*).—Apparent exceptions will often be heard in the words *otta*, "to," and *oro*, "in;" thus:—

Otta ene itaki. To which he said.
Otta okai shui. Holes in which they dwell.
Oro omare. To bring in, or, to put in.

These exceptions are not real; for the subject to which these postpositions refer, though not expressed, is always understood. *Otta* should therefore, in such sentences as those given above, always be translated by some such phrase as—"in which," "to which," "to it," "to that," or "this." *Oro* always means "in" or "upon." (*See also No. 208.*)

260.—The adverb always precedes the verb:—

Tunashi no ye. Say it quickly.
Na a moire oman. Go more slowly.

261.—Conjunctions are placed at the end of the clause to which they belong; thus:—

Shiyeye an gusu, tane ku hoshipi. I am now returning because I am sick.
Nishpa ikashpaotte chiki, ku ki. I will do it if the master commands.

262.—A conjunctive clause ending in *gusu* may be placed at the end of a sentence; thus:—

Tane ku hoshipi, shiyeye an gusu ne na. I am now returning because I am sick.

263.—The common conjunction "and" is expressed by the particle *wa*; thus:—

Ek wa ibe. Come and eat. (*See No. 250.*)

264.—Interrogative adverbs are placed at the beginning, and interrogative particles at the end of a sentence; thus:—

Hembara pakno teda e-shiroma ruwe he an? How long shall you stay here?
Nep ye ya? What did he say?

265.—All dependent clauses and participial phrases precede the chief verb; thus:—

Orowa, niwatush ani pet otta san wa wakka ta. And taking the bucket, he went down to the river and fetched water.

266.—The following construction with the negative verb *isam*, "*it* is not," should be carefully noted. It helps to form a phrase, of which the English equivalent is not negative but affirmative; thus:—

Ikka guru ikka wa isam. A thief stole it away.

Arapa wa isam. He is gone, also, he is dead.

A-e wa isam. It is all eaten.

267.—As a rule, the Ainu are very fond of using the passive forms of verbs where one would expect to find the active voice, thus:—

Pet otta san wa chep anukara. Going down to the river he saw a fish. (lit. *going down to the river, a fish was seen.*)

Umma a-o wa oman. He went on a horse. (lit. *he went, a horse being ridden.*)

Chep asatke otta neyakka a-iwange. It is also used for drying fish. (lit. *it is also used for fish to be dried.*)

(For the use of *otta*, See 238.)

267 (*a*).—The passive particle *a* is not, in every case, immediately prefixed to the verb to which it belongs; e.g.

A-wakka tare yakka kopan. He disliked even to draw water.

The *a* really belongs to *tare;* thus, Wakka atare yakka kopan, is quite as correct as, a-wakka tare yakka kopan, and either may be used.

In compound passive verbs, the particle *a* is placed in the middle; thus:—

Kashiobiuki, to save.

Kashi-a-obiuki, to be saved.

268.—A polite way of asking for things is with *en kore;* thus:—

Wakka en kore. Please give me some water.

Ye wa en kore. Please tell me.

269.—In prayer the following peculiar idiom is often heard.

Nekon ka newa ..... en kore wa un kore. Please give us. (Lit. *please giving me give us.*)

270.—The following tale of the "Man in the Moon," with an Ainu explanation, is here given as a practical illustration of the foregoing grammar.

CHUP OR'USH GURU ORUSHPE.

Otdeĕta anakne ona itak unu itak shomo nu, a wakka tare yakka kopan, aine, kamui irushka gusu, chup-kamui samata a-ande, moshir' ebitta a-upakashinu gusu an gun'ne. Chup orush gun'ne. Tambe gusu shinrit itak wen yakka pirika yakka a-nup ne na. Tambe neyakka utar' obitta nu yan.

271.—*Itak pita katu.*

Wakka a-tare gusu a-ye yakka etoranne. Orowa, inumbe notakup ari tata. Orowa, soineko apa samaketa okai ikushbe, nei-ambe neyakka, taugi taugi wa, "Ainu bata!

ikushbe ne gusu shomo wakka ta ruwe okai!" Orowa, pishako niwatush ani wa pet otta san;—pet otta san ita shupun cheppo hemesu nukara, awa, otta ene itaki, "Ainu bata! shupun ne gusu, toi pone op, wen pone op, shomo wakka ta ruwe okai." Orowa shui, ichaniu chep nukara, "Toi mimi pene, wen mimi pene, Ainu bata! shomo wakka ta ruwe okai." Orowa, imakaketa san ko kamui chep nukara, awa, "Kamui chep kamui, iyangarapte iyangarapte!" Orowa, nani chep kamui orowa a-uk ruwe ne. Chep kamui orowa a-uk wa, nani chup otta a-ande ruwe ne. Tane wakka ta etoranne guru kamui irushka ko anakne ene akari tapan na.

272.—Translation of 270.—The Story of the Man in the Moon.

In ancient times there was a lad who would neither obey his father nor his mother, and who even disliked to fetch water; so, the gods being angry, they put him in the side of the moon as a warning to all people. This is the man in the moon. For this reason, let all the world understand that the words of parents, whether they be good or evil, must be obeyed.

273.—Translation of 271.—Explanation of the Tale.

Through the lad was ordered to draw water he was idle, and sat chopping the fire-place with an edged tool. As he went out, he beat the door-post, saying—"Ah me! you, being a door-post, do not have to draw water!" Then, taking the laddle and the bucket, he went down to the river;—and, when he came to the river, he saw a little *shupun* fish coming up stream, to which he said, "Ah me! because you—you awfully bony creature—are a fish, you do not have to draw water!" Again, seeing a salmon-trout, he said, "Ah me! you soft, flabby creature, you do not have to draw water." Then, descending thence, he saw an autumn salmon, to which he said—"How do you do, how do you do, Mr. Salmon;" and straightway he was seized by the salmon, and, for the instruction of all people, was placed in the moon. Thus do the angry gods to those who dislike to draw water.

274.—Remarks on and explanations of 270.

Chup, "a luminary." *Or'ush* short for *oro ush*, (lit. "in)," almost equal to *orota an*, "to be in;" (see 61, 62). *Guru*, "person." *Orushpe*, "news," "a tale."

Otdeĕta, "very anciently." *Anakne*, a particle used to isolate or emphasize a word or phrase (see 210). *Ona-unu*, "father"-"mother." *Itak*, "words." *Shomo nu*, "not to hear" (see 147 a.) *A*, a passive particle; the *a* really belongs to *tare*, but sometimes this particle is taken away from its verb and placed before a noun, as here (see 267 *a*). *Wakka*, "water." *Tare*, causative of *ta*, "to draw" (see 160 *e*.). *Yakka*, "even" (see 253). *Kopan*, "to dislike." *Aine*, "so;" (see 209). *Kamui*, "the gods;" anything great or awful or good. *Irushka*, "to be angry." *Gusu*, "because" (see 232). *Chup-kamui*, "the sun" or "moon;" *Samata*, "beside" (see 244). *An* "to be." *Ande*, "to put," "to place" (see 159). *A-ande*, "to be placed." *Moshir*; short for *moshiri*; the final *i* is dropped because of the following *e*. *Moshiri*, "the world," "an island;" *ebitta*, "in the whole," "the whole." *Moshir'ebitta*, phrase meaning "the whole of mankind." *Upakashinu*, "to instruct," "to warn." *Gun'ne*, short for *guru ne* (see 7). *Tambe gusu*, "therefore." *Shinrit*, "roots" "ancestors." *Wen*, "bad." *Pirika*, "good." *Yakka...yakka*, "whether—or." *Anup*, "a thing to be obeyed" or "heard" (see 37).

Ne, "to be." *Na*, conclusive particle. *Tambe*, "this." *Neyakka*, "also," "even." *Utar'obitta*, short for *utara obitta*, "all men." *Yan*, imperative particle (see 143).

275.—Remarks on and explanations of 271.

Itak, "a word," "a speech;" here, "the tale." *Pita*, "to untie," "to loosen," "to explain." *Katu*, "method," "form" (see 42). *A-tare*, "to be caused to draw." *A-ye*, "to be told," "to be said." *Etoranne*, transitive of *toranne*, "to be idle; thus:—Wakka a-tare gusu a-ye yakka etoranne, though it was said that water was to be drawn, he was idle (he was idle at it). Note the passives (see 267). *Orowa*, "and," "then." *Inumbe*, the pieces of wood round a fire-place. *Notakup*, any "edged tool." *Ari*, "with" (see 212). *Tata* "to hack." *Soine*, "to go out." *Ko*, "when" (see 228). *Apa*, "the doorway." *Samaketa*, "by the side of" (see 244). *Okai*, "to be at." *Ikushbe*, "a post." *Nei-ambe*, "that." *Taugi-taugi*, "to beat," "to knock." *Ainu bata*, interj. "ah me!" *Ne gusu*, "because" (see 232). *Ruwe okai*, "are" (see 132 *a*). *Okai*, "to be at" or "in." *Pishako* (Jap.), "a ladle." *Niwatush*, "a bucket." *Ani*, "with," "taking" (see 212). *Otta*, "to" (see 238). *Ita*, "when" (see 172, 200). *Shupun*, name of a fresh-water fish. *Cheppo-chep*, "a fish;" *po*, a diminutive particle, *cheppo*, "a little fish." *Hemesu*, "to go up," "to ascend." *Nukara* "to see." *Awa*, "being" (see 213). *Ene*, "thus." *Toi...wen*, "very bad." *Toi pone op, wen pone op*, "very bad and bony" or "exceedingly bony." *Shui*, "again." *Ichaniu chep*, "a salmon-trout." *Mimi pene*, "flabby-fleshed." *Imakaketa*, "thence." *Kamui chep*, "autumn salmon." *Iyangarapte*, "how do you do." *Nani*, "straightway." *Orowa*, "by" (see 239). *Tane*, "now." *Akari*,—*a*, passive particle; *kari*, the verb *kara* turned into a substantive by the particle *i* (see 32).

276.—The following is a tale of two Foxes which may be found interesting to some:

CHIRONNUP ORUSHPE.

PAN'AMBE AN. PEN'AMBE AN.

Pan'ambe ne wa shi no e-pirika rusui; tambe gusu, sara turi wa Matomai ta eush ruwe ne. Aige, ene hawashi, "Kamui orowa no kamui-kuma an gusu, kosonde obitta satke chiki pirika na," kamui-tono itak. Tambe, gusu, kosonde ne yakka pirika miambe ne yakka a-satke ruwe ne. Okake an koro, Pan'ambe sara etaye ne a sarampe ne yakka pirika miambe ne yakka obitta Pan'ambe sara kotuk ine ariki. Chisei shik-no an e-pirika. Shi no nishpa ne ruwe ne. Orota, Pen'ambe san, "A-koro Pan'ambe; nekon a ika wa, nishpa e ne a?" sekoro itak.—"Ek wa ibe, a-epaskuma gusu ne na," sekoro Pan'ambe itak. Aige, "Hoshiki no chi ki gusu ne ap; toi Pan'ambe, wen Pan'ambe! iyetushmak wa hawe an," ari itak koro soine; pishta san, atui tomotuye sara turi Matomai ta arapare. "Kamui-kuma an na. Kosonde ne yakka pirika miambe ne yakka a-satke chiki pirika na" sekoro kamui-tono itak ruwe ne. Tambe gusu, kosonde ne yakka pirika miambe ne yakka obitta a-sange wa, kamui-kuma oro a-omare. Pen'ambe ne wa tunashi no sara etaye yak nishpa ne rusui; tambe gusu, tunashi no etaye ruwe ne na. Ne a kamui-kuma moimoige awa, ene hawashi: "Teeda neyakka ene shiri ki; kamui-kuma an, tambe gusu kosonde ne yakka usa-pirika miambe a-satke ruwe ne,—awa,—ikka-guru kamui-kuma etaye wa isam. Nishpa obitta shomo ki ruwe ne,—awa,—tane shui an kuma kosonde ne yakka omare, pirika miambe ne yakka a-omare ruwe ne,—awa,—ikka-guru ne kotom'an ruwe

ne. Kamui-kuma tunash no tuye yan." Tambe gusu tono utara emushi etaye; kamui-kuma a-tuye; ne a kosonde ne yakka pirika miambe ne yakka obitta a-uk ruwe ne na. Pen'ambe sara emko patek an ne! etaye ruwe ne; orowa, nep ka isam; orowa, shi no wen guru ne ruwe ne. Orowa Pan'ambe patek shi no e-pirika koro an ruwe ne. Pan'ambe upaskuma ambe Pan'ambe hu chiki, ibe ne yakka eashkai, nishpa ne yakka ne noine ambe an; koroka, upaskuma nu kopan. Tambe gusu wen guru ne ruwe ne.

277.—Translation.

A TALE OF THE FOXES.

CHARACTERS—PAN'AMBE AND PEN'AMBE.

Pan'ambe, having a great desire to become rich, stretched his tail across to the town of Matsumai. When the Lord of Matsumai saw the tail, he said, "This is a pole sent from the gods. Hang all my clothes upon it to air." So all the short-sleeved garments and good clothing were hung out. After a time, Pan'ambe drew back his tail, and all the soft silky garments and good clothing adhering to it came also; so that he gained a whole housefull of things, and became very rich. Pen'ambe, hearing of his good fortune, called upon him and said, "My dear Pan'ambe, what *have* you done, that you have become so rich?" Pan'ambe replied, "Come and take some refreshment, and I will tell you." When he had heard all, Pen'ambe withdrawing said: "This is the very thing we ourselves had intended to do, and you,—you abominable Pan'ambe—you disgusting Pan'ambe, have forestalled us." So saying, he went down to the seashore and stretched his tail across the sea to Matsumai. When the Lord of Matsumai saw it, he said, "Here is a pole sent by the gods. Hang out all my best clothes to air." So the clothes were hung upon it. But, Pen'ambe being in a great hurry to become rich, began to withdraw his tail too quickly. The Lord of Matsumai, seeing the pole move, said: "Even thus it happened once before. There came a pole from the gods, upon which we hung our clothes out to air; but a thief stole the pole away, and we all became poor. Now again a pole has come and we have hung our clothes upon it, but look! there appears to be a thief about; be quick, and cut the gods' pole in two." So the officers drew their swords and cut the pole, thereby saving all the clothes. Pen'ambe was left with but half a tail! so he drew it in, but had obtained nothing, and was in a very sorry plight. Now, if Pen'ambe had only listened to what Pan'ambe had said to him, he might have been a rich person and able to live; but he did not like to be advised, so he became a very poor man.

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A CATALOGUE OF WORKS RELATING TO YEZO AND THE AINOS.

There seems to be an impression that little has been written about Yezo and the Ainos. To many Europeans Miss Bird is the sole authority on the subject. Among the Japanese the only generally known names are Mogami, Mamiya, and Matsuura. It has therefore been thought that a catalogue of the literature of the subject may not be without use to students. The aim has been to make the catalogue as complete as possible. But the conditions are such as to render absolute completeness impossible. Rare European works cannot be obtained, indeed in many cases cannot be heard of, at this distance from Europe; and rare Japanese manuscripts cannot easily be disinterred from the dust of ancient "godowns," unless their owners will come forward to proclaim their existence. For these reasons many titles are probably still missing.

In order to render the catalogue as useful as possible, details are given touching the author's name, date of publication, general nature of contents, etc. When such details are omitted, it must be understood that they are not to be ascertained. For instance, if no author's name is given, the work is anonymous. In the case of the works marked "Mito," it has been impossible to give any particular description, because they have not been seen by the compiler. Except in the case of the commoner printed books, which may be obtained at any bookseller's, it has been deemed advisable to add the name of the library in which each work is at present found. Persons desirous of consulting any particular work will thus know where to apply. The following abbreviations have been used to denote the chief libraries consulted:—

Bureau of History, i.e. the library of the Bureau of History attached to the Cabinet, Tōkyō.

Bureau of Records, i.e. the library of the Bureau of Records attached to the Cabinet, Tōkyō.

Chamberlain, i.e. the present writer's library, Tōkyō.

Educational Museum, i.e. the library of the Tōkyō Museum attached to the Educational Department, Tōkyō.

Geographical Bureau, i.e. the library of the Geographical Bureau of the Department of the Interior, Tōkyō.

Hakodate, i.e. the library of the Hakodate Government Office.

Interior, i.e. the library of the Department of the Interior, Tōkyō.

Matsumae, i.e. the library of Marquis Matsumae, Tōkyō.

Mito, i.e. that portion of Marquis Tokugawa's library which remains at Mito, the old provincial residence of the family.

Sapporo, i.e. the library of the Sapporo Government Office.

Tokugawa, i.e. the library of Marquis Tokugawa, the present representative of the old noble House of Mitō.

A star (*) has been prefixed to the titles of such works as appear to the compiler to be worthy of more particular notice.

Occasionally the same title occurs twice, and even three times. It must, in such cases, be understood that, to the best of the compiler's knowledge, the manuscripts in question are really different works, though bearing the same name. Furthermore a few of the works in the catalogue, as described by their titles and by the summary of their contents, may appear to have but scant relation both to Yezo and to the Ainos. This is notably the case with such as refer to Russian aggression in the North. The reason for their insertion is that the subject of Russian aggression in Northern Japanese waters is so intimately bound up with the history of Yezo and the Ainos, that it was found practically impossible to draw any line which should satisfactorily divide one from the other. This being the case, it was thought better to err on the side of inclusion than of exclusion. This principle has, however, not been carried to the length of including all the European books of travel and of reference, which make a passing mention of the Ainos and of the islands they dwell in. To do so would have been to swell the list uselessly. Such standard geographical works, for instance, as Keane's *Asia,* and Reclus' *Le Monde et ses Habitants,* though they touch on the subject of Yezo and the Ainos, do not do so in a manner to warrant their inclusion in a list of books specially devoted to that subject. The same is the case with such older works as Strahlenberg's *Fabula Polyglotta,* Klaproth's *Asia Polyglotta,* Broughton and La Pérouse's *Voyages,* and others, from which European investigators were till recently constrained (in the absence of better sources of information) to borrow scanty and strangely spelt vocabularies of Aino words. The more complete knowledge of Aino, which the opening of Japan to foreign intercourse has recently made possible, relegates such vocabularies to the category of mere curiosities without further use to future investigators.

1.—"Aardrijks-en Volkenkundige Toelichtingen tot de Outdekkingen von Maerten Gerritsz. Vries,.....benerens eine Verhandeling over de Aino-

Taal en de Voortbrengselen der Aino-Landen." By Ph. Fr. von Siebold, Amsterdam, 1858. 1 Vol. Treats of Vries' discoveries in Northern Japanese waters, of the Aino language, and of the productions of Yezo.

2.—"A General Report on the Geology of Yesso." By B. S. Lyman. Tokei, 1877. 1 Vol. print. Published by the Kaitakushi.

3.—*"Ainsko-Russkii Slovar." By M. M. Dobrotvorsky, 1875. 1 Vol. A copious Aino-Russian dictionary of the Saghalien dialect of Aino.

4.—"Aizu Sendai Ninzu-Oshi," 會津仙臺人數押. 1 Vol. MS. An account of the forces sent to Yezo by the Lords of Aizu and Sendai after the Russian incursions at the beginning of the present century. Bureau of History.

5.—"A Journey in Yezo." By Capt. Bridgford, R.M.A. Paper read 14th January, 1874, and published in Vol. II. of the "Transactions of the Asiatic Society of Japan."

6.—"An Ainu Vocabulary." By J. Batchelor. Paper read 8th March, 1882, and published in Vol. V. of the "Transactions of the Asiatic Society of Japan."

7.—"An Aino-English Vocabulary." By Rev. J. Summers. Paper read 5th May, 1886, and printed in Vol. XIV. of the "Transactions of the Asiatic Society of Japan."

8.—"Ansei Do Hakodate Bugyōsho Shorui," 安政度函館奉行所書類. From 1854 to 1860. 2 Vols. MS. A collection of official documents relative to the government of Yezo. Hakodate.

9.—"Ansei Ezo Shochi Torishirabe-sho," 安政蝦夷所置取調書. Some time between 1854 and 1860. 1 Vol. M.S. Contains a memorial by the Prince of Mito on the development of the Island of Yezo, and other documents on kindred matters. Hakodate.

10.—"A Vocabulary of Aino Words and Phrases." By Walter Dening. Published in the "Chrysanthemum" Magazine from September to December, 1881. This vocabulary was compiled from personal intercourse with the Ainos of Southern Yezo.

11.—"Beiträge zur Kenntniss der Aino-Pœsie," by A. Pfizmaier.

12.—"Bemerkungen über Ainos," W. Dönitz. Paper published in the "Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde Ostasiens," December, 1874. It treats of the physical characteristics of the Ainos.

13.—"Beppon Aka-Ezo Fūsetsu Kō," 別本赤蝦夷風說考 1794. 1 Vol. MS. Notes taken at the time of the landing in Urup of the "Red Barbarians," i.e. the Russians. Bureau of History.

14.—"Beschrijvinge van het Eylandt Eso soo alst erst in't selvige jaer door het Schip Castricum bezeylt is." By N. Witsen. Amsterdam, 1646.

15.—"Bunka-do Ezo Nikki," 文化度蝦夷日記 1804-1818. Illustrated. Treats of Russian incursions on the island of Itorup. Hakodate.

16.—"Bunka Otchū Rosha-jin Torai Ki," 文化乙丑魯西亞人渡來記, about 1805. 1 Vol. MS. An account of the interrogatory by Japanese officials of thirteen Russians who came to Itorup in the year 1805. Bureau of History.

17.—*"Charts." Published by the Imperial Japanese Hydrographic Bureau.

Yezo Island General	No. 452—1881 —— 1885. Various Sources.
Hakodate Harbour	No. 2,672—1881 —— 1885. British Survey.
Sutsu and Otaru, Mukawa Bay, Endermo Harbour, Malu Yama, Mori	No. 993—1871 —— 1883. British Survey.
Notske Anchorage, Hana Bay, Hamanaka Bay, Nemuro	No. 991—1873 —— 1882. Japanese Survey.
Akishi Bay	No. 992—1871. British Survey.

18.—*"Charts." Published by the British Hydrographic Office.

Yezo Island General	No. 141—November 1882. Various Sources.
Hakodate Harbour	No. 6—June 1884. English & American Surveys.
Fukushima Bay	No. 69—June 1876. Japanese Survey.
Sutsu Bay	No. 4—February 1879. Japanese Survey.
Otaru Anchorage	No. 5—November 1879. Japanese Survey.
Notsuke Anchorage	No. 2—May 1878. Japanese Survey.
Nemuro Anchorage	No. 20—April 1874. Japanese Survey.
Goyomai Channel	No. 8—July 1878. Japanese Survey.
Akishi Bay	No. 27—April 1882. Japanese Survey.
Mori	No. 137—January 1882. Japanese Survey.
Various Harbours	No. 138—January 1882. Various Sources.

19.—"Chiba Masanoshin Hikki," 千葉政之進筆記. 1807, 1 Vol. MS. (also containing other matter.) An account of the Russian descent on the island of Itorup in 1807.—One of the pieces in the volume is a diary of a journey from Hakodate up the west coast of Yezo to Sōya. Hakodate.

20.—"Chihoku Gūdan," 地北廣說, by Karasu Yūji. 3 Vols. MS. Treats of the defence of Yezo against the barbarians. Sapporo.

21.—*"Chishima Ibun," 千嶋異聞, by "Uyū Sanjin." 1824. 2 Vols. MS. Consists of well-chosen extracts from various works relative to the history of Yezo and the extreme north generally, from the earliest times to the year 1791. Its touches on the subject of Russian aggression. Bureau of History. Chamberlain.

22.—"Chishima Junkō Gaiki," 千島巡航概記, Paper published in the "Journal of the Tokio Geographical Society" for 1881, giving a Japanese translation of a letter on the Kurile Islands by a Russian named Teimoi-garukin (?).

23.—"Chishima Kikō," 千島紀行, by Satō Hideakira. 1 Vol. print. A diary of a voyage to the Kurile Islands, with an account of the natives. Sapporo.

24.—*"Chishima Kyōkai Kō," 千島疆界考, by Enomoto Buyō. Paper published in the "Journal of the Tokio Geographical Society" for 1881. A valuable contribution to the early history of the Kurile Islands.

25.—"Chishima Shi," 千嶋誌. A translation of a portion of a Russian work by Borousky (?). 1871. 4 Vols. MS. Describes the customs of the Kurile Islanders. Sapporo.

26.—"Chishima no Shiranami," 千嶋白浪, by Hirata Atsutane. 1811. 8 Vols. MS. An account of Russian incursions in Yezo and of a French outrage at Nagasaki, together with the official correspondence thereon. The book has not, as might be inferred from the title, any special reference to the Kurile Islands. Hakodate.

27.—*"Der Baerencultus und die Baerenfeste der Ainos, mit Einigen Bemerkungen ueber die Taenze Derselben," by Dr. B. Scheube. Paper published in the "Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde Ostasiens." December, 1880. Treats of Aino bear-worship and dancing.

28.—"Chishima no Ki," 千嶋之記. 2 Vols. MS. Diary of the journal of an official sent to enquire into Russian raids in the North. It is garnished with original verses. Bureau of Records.

29.—"Der Flaecheninhalt von Yezo und den Kurilen." By E. Knipping. Short Paper published in the "Mittheilungen der Deutschen Gesellschaft für Natur-und Völkerkunde Ostasiens," April, 1878. Gives the superficial area of Yezo and the Kurile Islands.

30.—"Description de la Terre Jesso." By Isaac Titsingh. Contained in Malte-Brun's "Annales des Voyages," Paris, 1814.

31.—"Description of the Skeleton of an Aino Woman," etc., etc. By J. B. Davis. Memoir read before the Anthropological Society of London, Vol. III. 1870.

32.—*"Die Ainos." By Dr. B. Scheube. Published in the "Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde Ostasiens," February, 1882. An interesting general account of the Ainos from personal observations. It contains a vocabulary.

33.—"Die Körperlichen Eigenschaften der Japaner." By E. Baelz. In pp. 334 to 337 of this paper, published in the "Mittheilungen der Deutschen Gesellschaft für Natur-und Völkerkunde Ostasiens," February, 1883, the author discusses the questions of Aino hairiness and of the race to which the Ainos belong; and on pp. 358-359 that of Aino skulls.

34.—*"Dōchū Yowa," 銅柱餘話, by Murayama Sadasuke. 1808. 3 Vol. MS. illustrated. Treats of the manners and customs of the Ainos. Sapporo.

35.—"Dojin Yuraiki," 土人由來記, 1 Vol. MS. A collection of petitions,

etc., addressed by the Ainos to the local Japanese authorities between the years 1808 and 1813. Sapporo.

36.—"Dokugo," 獨語, by Hayakawa Hisanori. 1808. 1 Vol. MS. An account in Chinese of Yezo and the Ainos. It forms Vol. XXXI. of a work entitled "Heigo Zakki." Bureau of History.

37.—"Eii Dōsei Kibun," 裔夷動靜紀聞, 1 Vol. Mito.

38.—"Engo Kō," 隱語考. Written some time between 1804 and 1818. 1 Vol. MS. The first few pages give the earlier forms of a number of proper names in Yezo. Some unimportant business documents form the bulk of the volume. Hakodate.

39.—"Enkai Ibun," 沿海異聞, by Honda Toshiakira. 1786. 1 Vol. MS. Treats of the origin and customs of the Ainos and Russians. Bureau of History.

40.—"Erörterungen und Aufklärungen über Aino," by Dr. August Pfizmaier. Vienna, 1882. Contains additions to the author's previous contributions to the knowledge of Aino. This memoir was prompted by an adverse critique of his "Ueber den Bau der Aino-Sprache" appended to Dobrotvorsky's Dictionary.

41.—"Esashi Oki no Kuchi yori Chindai ni Itaru Zu," 江指沖ノ口ヨリ鎭臺ニ至ル圖. Anonymous and without date. 1 Scroll MS. A curious map of Esashi. Bureau of History.

42.—*"Ethnologische Studien über die Aino auf der Insel Yesso." By Heinrich von Siebold. Berlin, 1881. 1 Vol. illustrated. An interesting general account of the Ainos from personal observations.

43.—"Etorofu Ki," 熱多羅拂記, by Kida Korekuni. 1806. 1 Vol. MS. A treatise on the topography and natural characteristics of the Island of Itorup. Sapporo.

44.—"Etorofu Shi," 惠登呂府志. 1801. 1 Vol. MS. A general account of the Island of Itorup. Hakodate.

45.—"Ezo Buiku Taii-gaki," 蝦夷撫育大意書, 1799, 1 Vol. MS. Documents relative to the treatment of the Ainos. It forms Vol. II. of a work entitled "Toyo Ittoku." Bureau of History.

46.—"Ezo Bunka Roku," 蝦夷文化錄, 1 Vol. MS. An account of the Russian descent on Saghalien in the first years of the present century. Bureau of Records.

47.—"Ezo Bussan Shi," 蝦夷物產志, 2 Vols. MS. with maps. This work gives the names in (local) Japanese and in Aino of the productions of the Island of Yezo. Hakodate.

48.—"Ezo-chi Etorofu Ko," 蝦夷地エトロフ攷, 1 Vol. MS. A general description of Itorup and its inhabitants. Tokugawa.

49.—"Ezo-chi Fūzoku Kaki-age," 蝦夷地風俗書上; "Kamushatsuka-koku Fūsetsu Ko," 加摸西葛杜加國風說考, 1715. 1 Vol. A general account of the Ainos and of the "Red Barbarians," i.e. the Russians, who had by that time appeared in Kamschatka. The Russian alphabet is given. Bureau of History.

50.—"Ezo-chi Go Kaitaku Shō O Kaki-tsuke Sho Ukagai Shorui," 蝦夷地御開拓諸御書付諸伺書類, 1854 to 1857. 2 Vols. MS. Fifty-seven documents relative to the development of Yezo, forming part of the official records of the government of Hakodate. Bureau of History.

51.—"Ezo-chi Go-yō-dome," 蝦夷地御用留, 1 Vol. MS. An account of an official tour in Yezo, together with suggestions for the improvement of the country. Hakodate.

52.—"Ezo-chi Ik-ken," 蝦夷地一件, by Yamaguchi Tetsugorō. 1785. 5 Vols. MS. An account of an official inspection of the various islands to the North of Yezo. Bureau of History.

53.—"Ezo-chi Junkai Ki," 蝦夷地巡回記. 1809. 1 Vol. MS. A geography of Yezo. Bureau of Records.

54.—"Ezo-chi-Kaitaku Zonjiyori-gaki," 蝦夷地開拓存寄書, by Honda Toshiakira. 1791. 1 Vols. MS. A plea for the development of Yezo, in view of Russian aggression. Bureau of History.

55.—"Ezo-chi Kakitsuke," 蝦夷地書付. 1857. 2 Vols. MS., by Hori Oribe no Shō and Muragaki Awaji no Kami. A report on the defences and productions of Yezo. Bureau of History.

56.—"Ezo-chi Karafuto Nikki," 蝦夷地唐太島日記, 1854, 1 Vol. MS. Diary of a journey in Yezo by a member of the suite of Hori Oribe no Shō, then Commissioner for Foreign Affairs. Bureau of History.

57.—"Ezo Chimei Kai," 蝦夷地名解, 1 Vol. MS. Consists of short explanations, not always successful, of a large number of names of places on the coast of Yezo. Sapporo.

58.—"Ezo-chi Mi-komi-gaki-Hisho," 蝦夷地見込書秘書. 1 Vol. MS. An official report on the island of Rishiri. Educational Museum.

59.—"Ezo-chi narabi ni Ikoku Sakai no Zu," 蝦夷地並異國境圖. By Tachibana no Masatoki and Yamaguchi Takashina, 2 sheets MS. Maps of Yezo and the neighbouring countries. Tokugawa.

60.—"Ezo-chi no Gi Kaki-Dashi," 蝦夷地之儀書出, 1 Vol. MS. An account of the expedition of some officials to Yezo to enquire into the causes of the bad state of the country. Tokugawa.

61.—"Ezo-chi Risū-gaki Narabi ni Zakki," 蝦夷地里數書並ニ雜記, 1 Vol. MS. A list of itineraries and distances in Yezo. Bureau of Records.

62.—"Ezo-chi Sakaime Tori-shirabe," 蝦夷地境目取調, by Matsuura Take-

shirō. 4 Vols. MS. Illustrated. Treats of the gradual changes that have taken place in the extension and boundaries of the villages on the coast of Yezo. Hakodate.

63.—"Ezo-chi Shohotsu Ki," 蝦夷地初發記, by Katsuragawa Ho. 1792. 1 Vol. MS. Relates the audience given by the Shōgun at Yedo to three sailors from Ise, who had been picked up at sea by the Russians and brought to Japan. Educational Museum.

64.—"Ezo-chi Sho-Yakunin On Teate Sadame-gaki," 蝦夷地諸役人御手當定書. 1801-1807. 1 Vol. MS. A document relating to the salaries of officials in Yezo and the North. Bureau of History.

65.—"Ezo-chi Shūkai Zu," 蝦夷地周廻圖, 1 Sheet MS. An outline map of Urup, Itorup, and Saghalien. Tokugawa.

66.—"Ezo-chi Sōdō Kiki-gaki Jitsuroku," 蝦夷地騷動聞書實錄. 1807. 1 Vol. MS. An account of a Russian descent on Itorup. Tokugawa.

67.—"Ezo-chi Tori-atsukai-dome," 蝦夷地取扱留. 1802-1809. 1 Vol. MS. Official papers concerning the finances and population of Yezo. Educational Museum.

68.—"Ezo-chi Tori-Hakarai-kata Jōshin," 蝦夷地取計方上申書, by Kawashiri Higo no Kami. 1 Vol. MS. A memorial on the subject of the Russian request for intercourse with Japan. Educational Museum.

69.—"Ezo-dan," 蝦夷談, by "Riku Chintei Shujin." About 1789. 1 Vol. MS. Treats of the various Ainо risings against Japanese rule from A.D. 1443 to 1789. Bureau of History.

70.—"Ezo-Dan Hikki," 蝦夷談筆記, by Arai Hakuseki, between 1704 and 1711. 1 Vol. MS. Treats of the productions of Yezo, the Aino language, and the Aino revolt under Shagushamu in 1669. Bureau of Records.

71.—"Ezo Danwa Ki," 蝦夷談話記. 1 Vol. Mito.

72.—"Ezo Dōgu Zu," 蝦夷道具圖, by Yasuda Gimbei and others. 1 MS. Scroll. Drawings of Aino utensils. Bureau of History.

73.—"Ezo Enkai Ritei Ki," 蝦夷沿海里程記. 1 Vol. MS. Itineraries on the coast of Yezo. Chamberlain.

74.—"Ezo Enkaku Kō," 蝦夷沿革考, by Yamada Shishuku. 1 Vol. MS. Annals of Yezo from the earliest days, written in Chinese. Bureau of Records. Tokugawa.

75.—"Ezo Fūdoki," 蝦夷風土記, by Niiyama Tadasu. 1789. 1 Vol. MS. A description of Yezo, written in Chinese. Bureau of History.

76.—*"Ezo Fūdoki," 蝦夷風土記, by Minamoto no Norihiro. 1863. 1 Vol. MS. Illustrated. A general account of the manners and customs of the Ainos, together with notes on the botany and zoology of Yezo. It is written in Chinese. Another copy, at Sapporo, contains a vocabulary. Hakodate.

77.—*"Ezo Fūdoki," 蝦夷風土記. 2 Vols. MS. Good illustrations of Yezo scenery and Aino customs. Bureau of Records.

78.—*"Ezo Fūzoku Isan," 蝦夷風俗彙纂. Published by the Kaitakushi. 1882. 20 Vols. print. An excellent general account of the Ainos, founded on various early authorities and on new observations.

79.—*"Ezo Gajō," 蝦夷画帖. 8 Vols. MS. illust. Illustrations of Aino implements and customs. Bureau of Records.

80.—"Ezo Go Kaitaku Tori-Shirabe-sho," 蝦夷御開拓取調書, by Hori Oribe and others. Between 1854 and 1860. 1 Vol. MS. Official reports on the administration and trade of Yezo. Hakodate.

81.—"Ezo Gosen," 蝦夷語箋, by Uehara Aritsugu, 1854. 1 Vol. print. With small map and one illustration. A vocabulary and phrase-book of the Aino language. An appendix gives a short vocabulary of Russian transliterated into Japanese *Kana*.

82.—"Ezo Goshū," 蝦夷語集, by Uehara Aritsugu. 4 Vols. MS. An extensive Aino-Japanese vocabulary. Bureau of History.

83.—"Ezo Goyō-dome," 蝦夷御用留, 1802—1811. 1 Vol. MS. An account of the management of the Ainos by the Japanese. It forms Vol. V. of a work entitled "Heishin Zassetsu." Bureau of History.

84.—*"Ezo Hen-yō Bunkai," 蝦夷邊要分界, by Kondō Morishige. 1804. 4 Vols. MS. illustrated. An account of Yezo, Saghalien, and the Kuriles, also of the Ainos, with special reference to the geographical boundaries between Aino-land and Russian and Manchurian territory. Chamberlain.

85.—"Ezo Hōki Gairyaku Ki," 蝦夷蜂起概略記. Some time between 1661 and 1673. 1 Vol. MS. An account of civil discords among the Ainos, and of strife between them and Japanese coolies in the employ of the Daimyō of Matsumae. Hakodate.

86.—"Ezo Hokkyoku Shutchi Do," 蝦夷北極出地度, by Inō Kageyu. 1 Vol. MS. A determination of distances on the coast of Yezo. The author is the most famous geographer of Japan. Educational Museum.

87.—"Ezo Ik-ken," 蝦夷一件, by Araida Magoshirō. 1790. 1 Vol. MS. Treats of the misdeeds of one Aoshima Shunzō in connection with a rising in Kunashiri. Bureau of History.

88.—"Ezo Ikki Kōhaiki," 蝦夷一揆興廢記, by Kan-emon. 1669. 2 Vols. MS. An account of the quelling, by the Lord of Matsumae's troops, of the Aino revolt under the chieftain Shagushamu in 1669. Bureau of History.

89.—"Ezo Jikki," 蝦夷實記, by Matsumae Hironaga. About 1669. 1 Vol. MS. Treats of Aino customs and Aino revolts against the Japanese from A.D. 1456 onwards. Bureau of History.

90.—"Ezo-jima Hyōchaku," 蝦夷島漂着. Anonymous. About 1669. 1

Vol. MS. An account of the stranding in Yezo of a junk belonging to Shichirōbei, a native of Matsuzaka, in Ise, and of the Aino rising under Shagushamu in 1669. Bureau of History.

91.—"Ezo-jima Kikan," 蝦夷島奇觀, by Hada no Aokimaro. 1 Vol. MS. Illustrations, with explanatory letter-press, of the Ainos and their customs. Bureau of History.

92.—"Ezo-jima no Ki," 蝦夷島記. 1 Vol. MS. Treats of the customs of the Ainos. Bureau of History.

93.—"Ezo Jimbutsu Fuku-ki no Zu," 蝦夷人物服器圖. 1 Vol. MS. Illustrations of Aino costume and implements. Educational Museum.

94.—"Ezo Jimbutsu Shi," 蝦夷人物誌, by Matsuura Hiroshi. 1857. 3 Vols. MS. Anecdotes of eminent Ainos. Hakodate.

95.—"Ezo-jin Buki no Zū," 蝦夷人武器圖. 2 Vols. and 3 Sheets. Mito.

96.—"Ezo-jin Kuma-matsuri no Zu," 蝦夷人熊祭之圖. 1 Scroll MS. Illustrations of the Aino bear-festival. Bureau of Records.

97.—"Ezo-jin Yōbō no Zu," 蝦夷人容貌之圖. 1 Coloured Scroll. Pictures of Aino chiefs and Aino festivals. Tokugawa.

98.—"Ezo-jin Yūryō no Zu," 蝦夷人遊獵之圖. 1 Coloured Scroll. Pictures of the Ainos hunting, fishing, and celebrating the bear-festival. Tokugawa.

99.—"Ezo-jin Zu," 蝦夷人圖. 1 Vol. Mito.

100.—"Ezo Jiryaku," 蝦夷事略. 2 Vols. MS. Mito.

101.—"Ezo Jōruri Yakubun," 蝦夷淨瑠理譯文, 1 Vol. MS. A collection of Aino *yukara* or songs. Tokugawa.

102.—"Ezo Jōyōshū," 蝦夷常用集. 8 Vols. MS. illust. Gives details concerning the clothing and houses of the Ainos. Bureau of Records.

103.—*"Ezo Jūi," 錄夷拾遺, by Yamaguchi Tetsugorō. 1786. 1 Vol. MS. illustrated. A good account of the Ainos and of the islands they inhabit, together with a vocabulary of their language. Sapporo.

104.—"Ezo Jūi," 蝦夷拾遺, by Satō Genrokurō. 1786. 4 Vols. MS. An account of the smaller islands occupied by the Ainos, together with notices of the neighbouring continental natives and of the Russians. Tokugawa.

105.—"Ezo Jūi," 蝦夷拾遺, by Ao Masanori. 1788. Vol. MS. illustrated. A general account of the Ainos and of the various islands they inhabit. Also contains a few notes on, and quaint illustrations of, Russians and various Russian objects, such as crucifixes, etc. (This and the two preceding numbers, though written about the same time, and bearing the same title, appear to be distinct works.) Sapporo.

106.—"Ezo Jūi Bekkan," 蝦夷拾遺別卷, 1794. 1 Vol. MS. A memorial relative to the arrival of the Russians in Urup. Tokugawa.

107.—"Ezo Junken Roku," 蝦夷巡見錄, 1786. 1 Vol. MS. An epitome of Yamaguchi Tetsugorō's "Ezo Jūi." Bureau of History.

108.—"Ezo Junran Hikki," 蝦夷巡覽筆記, by Takahashi Kankō. 1797. 5 Vols. MS. An account of a journey to Saghalien, the author having been sent there by the Lord of Matsumae to endeavour to establish commercial factories. Tokugawa.

109.—"Ezo Kaikon Shi," 蝦夷開墾志. 3 Vols. MS. A collection of despatches by Ori Horibe, Muragaki Yosaburō, and other officials of the early part of the present century relative to the development of Yezo. Hakodate.

110.—"Ezo Kaikyō Chimei Ritei Haku," 蝦夷闔境地名里程簿. 1 Vol. MS. A list of distances in Yezo, and kindred information. Interior.

111.—"Ezo Kaikyō Yochi Zenzu," 蝦夷闔境輿地全圖, by Fujita Ryō. 1854. 1 sheet print. A map of Yezo, Saghalien, and the Kuriles in the old-fashioned Japanese style. Chamberlain.

112.—"Ezo Karafuto-jima no Ki," 蝦夷唐太嶋之記, 1 Vol. MS. A general account of the Island of Saghalien. Sapporo.

113.—"Ezo Keiryaku Kō," 蝦夷經略考, by Kitazawa Seisei. Paper published in the "Journal of the Tōkio Geographical Society for 1881." A sketch of Yezo and its inhabitants.

114.—"Ezo Kembun Ki," 蝦夷見聞記. 1 Vol. MS. An account of Aino customs and Yezo productions. Tokugawa.

115.—"Ezo Kembun Shi," 蝦夷見聞誌. 2 Vols. MS. illustrated. Contains information concerning Yoshitsune's sojourn in Yezo, and topographical and other matters. Sapporo.

116.—"Ezo Kembun Shi," 蝦夷見聞誌, 10 Vols. MS. illustrated. Treats of the Ainos, and gives an extensive vocabulary. Sapporo.

117.—"Ezo Ki," 蝦夷記. 1 Vol. MS. illustrated. An account of the Ainos, especially from the point of view of morals and intellect. Sapporo.

118.—"Ezo Ki," 蝦夷記, 1 Vol. MS. A general account of Yezo and the Ainos, with special reference to the revolt under Shagushamu. Bureau of Records.

119.—"Ezo Kibun," 蝦夷記聞, 1807. 5 Vols. MS. An account of an armed Russian descent on the Island of Itorup, and of the despatch of Japanese troops to resist them. Educational Museum. Hakodate.

120.—"Ezo Kibun," 蝦夷記聞, 1804. 4 Vols. MS. illustrated. Contains details concerning the early history of Tsugaru and of Matsumae, concerning the lauguage and customs of the Ainos and the geography of Yezo. It concludes with an account of the landing at Nagasaki of a shipwrecked crew that had been picked up by a Russian ship. Chamberlain.

121.—"Ezo Kikō," 蝦夷紀行, by Tani Gentan. 1799. 2 Vols. MS. Contains the results of an enquiry into the state and productions of Yezo made by Matsudaira Shinano no Kami, a high official of the Shōgun's Government. The Sapporo copy is full of illustrations explanatory of Aino customs. Educational Museum. Sapporo.

122.—"Ezo Kikō," 蝦夷紀行, by Tateno Tangen. 1806. 1 Vol. MS. illustrated. The diary of a journey in Yezo. Sapporo.

123.—"Ezo Kikō," 蝦夷紀行, by Mogami Tokunai. 2 Vols. MS. Diary of an official journey in Yezo, undertaken by Mogami and his companions in order to collect medicinal herbs. Bureau of History.

124.—"Ezo Kiryaku," 蝦夷記略. 1 Vol. MS. An account of the Russian outrages in, and flight from, the Island of Iturup. Educational Museum.

125.—"Ezo-koku Fūzoku Ninjō no Sata," 蝦夷國風俗人情之沙汰. Compiled by Honda Samurōemon from notes by his pupil Mogami Tokunai. 1790. 3 Vol. MS. A treatise on Yezo and the North, and on the manners and customs of the Ainos. This is the original draft of the book afterwards given to the world by Mogami Tokunai under the title of "Ezo Zōshi." Educational Museum. Chamberlain. Sapporo.

126.—"Ezo Kokufū Zue," 蝦夷國風圖繪. 1 MS. scroll. Illustrations of the bear-festival and of other Aino customs. Bureau of Records.

127.—*"Ezo-koku Kisambun," 蝦夷國記纂聞, by Minamoto no Kimiyoshi. 1720. 6 Vols. MS. illustrated. A general treatise on Yezo and the Ainos. Sapporo.

128.—"Ezo-koku Zenzu," 蝦夷國全圖, by Rin Shihei. 1 Sheet MS. No date, but must be about the end of the eighteenth century. A curious, grotesquely incorrect old map of Yezo, the Kuriles, and contiguous northern lands. The compiler is celebrated as the author of the "San-goku Tsūran," which was long the standard Japanese work on Yezo, Korea, and Loochoo. Chamberlain.

129.—"Ezo Konjaku Monogatari," 蝦夷今昔物語, by John Batchelor. 1884. 1 Vol. print. A concise account of the Ainos.

130.—"Ezo Kōshi Hōshōki," 蝦夷孝子褒賞記. 1 Vol. MS. (It also contains other matter.) Anecdotes of Ainos remarkable for their filial piety Hakodate.

131.—"Ezo Kōteiki," 蝦夷行程記, by Abe Shōō. 1856. 2 Vols. print. illust. Gives itineraries and other information useful to the traveller in Yezo, Saghalien, and the Southern Kuriles. Tokugawa. Chamberlain.

132.—"Ezo Kyūbun," 蝦夷舊聞, by Suzuki Yoshinori. 1854. 1 Vol. MS. A work on the geography of Yezo and the customs of the Ainos. Sapporo.

133.—"Ezo Maki-zu," 蝦夷牧圖. 1 Sheet MS. A map. Tokugawa.

134.—"Ezo Matsumae-Garasu," 蝦夷松前烏. 5 Vols. MS. Treats of the geography and productions of Yezo, and of the chase as practised by the Ainos. Bureau of Records.

135.—"Ezo Matsumae-Jima no Ki," 蝦夷松前島記. 1764. 1 Vol. MS. A general account of that part of Yezo which was subject to the House of Matsumae. Bureau of History.

136.—*"Ezo Mi-tori Ezu," 蝦夷見取繪圖. 3 Vols. MS. illust. Illustrations of the West Coast of Yezo, from Matsumae to Sōya. Bureau of Records.

137.—"Ezo Monogatari," 蝦夷物語, by Tagusagawa Denjirō. 1798. 1 Vol. MS. An account of Yezo by one of the Shōgun's officials who was sent there on a tour of inspection. Bureau of History.

138.—"Ezo Nendaiki," 蝦夷年代記, by Matsuura Takeshirō. 1870. 1 Vol. print. Annals of the Ainos compiled from Japanese historical sources. Tokugawa. Chamberlain.

139.—"Ezo Nikki," 蝦夷日記, by Mutō Kanzō. 1798. 1 Vol. MS. Diary of a tour of inspection in Yezo by some officials of the Shōgun's government. It forms Vol. V. of a work entitled "Seisai Kōjutsu Zasshi." Bureau of History.

140.—"Ezo Nikki," 夷蝦日記, by Koyama Kisei. 1809. 1 Vol. (or 2 Vols.) MS. Diary of a journey from Matsumae to Nemuro, with statistics. Bureau of History. Hakodate.

141.—"Ezo Nikki," 蝦夷日記. 1 Vol. MS. A catechism on the customs of the Ainos. Educational Museum.

142.—"Ezo Nisshi Furoku," 蝦夷日誌附錄, by Matsuura Takeshirō. 1850. Vol. MS. with maps. An enquiry into the meaning of the name "Yezo," together with considerations on the history of the island. Tokugawa.

143.—"Ezo no Michikusa," 蝦夷廼路草. 1 Vol. MS. illustrated. A lady's diary of a journey from Yedo to Hakodate and back, to see her husband. She describes in classical style the beauties of Matsushima, the frontier stone between the Japanese and the Ainos at Taga, and the aspect of the Ainos at Hakodate. Hakodate.

144.—"Ezo no Michi-shirube," 蝦夷道知邊, by Yamada Ren. 1801. 1 Vol. MS. A passionate appeal for the necessity of Japan's colonizing Yezo, and thus forestalling the designs of Russia and other countries. Bureau of History. Chamberlain. Sapporo.

145.—"Ezo no Shima-bumi," 蝦夷の島蹈, by Fukui Yoshimaro. 1 Vol. MS. illustrated. Describes from personal experience the national features, productions, customs, etc., of the various islands inhabited by the Ainos. Educational Museum.

146.—"Ezo no Zu narabi ni Hakodate Shinkei," 蝦夷之圖並箱舘眞景. 2 Scrolls. A map, or rather picture, of the coast of Southern Yezo from Mount Usu to Hakodate, with representations of the inhabitants. Tokugawa.

147.—"Ezo Ranki," 蝦夷亂記. 1 Vol. MS. A short account of various Aino rebellions, and summary of the history of the House of Matsumae. Hakodate.

148.—"Ezo Ran Kiji," 蝦夷亂紀事. Anonymous and without date. 1 Vol. MS. An account of the Aino revolt under Shagushamu in 1669. Vol. VIII. of a work entitled "Irō Monogatari." Bureau of History.

149.—"Ezo Ran Kō," 蝦夷亂考," by Tamazukuri Hirafumi. 1 Vol. Mito.

150.—"Ezo Ran Todoke-sho," 蝦夷亂届書. Some time between 1804 and 1818. 1 Vol. MS. illustrated. A report on Russian aggression, and the necessity of defending the north of the Empire. Hakodate.

151.—"Ezo Ran Tori-shirabe Nikki," 蝦夷亂取調日記. 1789. 1 Vol. MS. An account of a rising in Kunashiri. Educational Museum.

152.—"Ezo Reki," 蝦夷曆, by Okadaya Kisaku. 1856. 1 Vol print. illust. A curious old almanac. Tokugawa.

153.—"Ezo Ridan," 蝦夷俚談. 1739. 1 Vol. MS. A general account of Yezo and the Ainos. Bureau of History.

154.—"Ezo Ryakusetsu," 蝦夷畧說. 1 Vol. MS. Extracts relating to Yezo from the "Sangōku Tsūran." Bureau of History.

155.—"Ezo Sangyō Zusetsu," 蝦夷產業圖說, by Kane Miho. 1875. 1 Vol. MS. illustrated. Treats of the superficial aspect of Aino life. Sapporo.

156.—"Ezo Sangyō Zusetsu," 蝦夷產業圖說. 3 Vols. MS. illustrated. Treats of the manners and customs of the Ainos. Sapporo.

157.—"Ezo Sansui no Zu," 蝦夷山水圖. 1 Vol. Mito.

158.—"Ezo Shi," 蝦夷志, by Arai Hakuseki. 1862; but the MS. dates from early in the 18th century. 1 Vol. print. A sketch in Chinese of the Ainos and the islands they inhabit. Chamberlain. Hakodate.

159.—*"Ezo-Shima Kikan," 蝦夷島奇觀. 3 Vols. MS. illustrated. A faithful and beautifully illustrated account of the manners and customs of the Ainos. Sapporo.

160.—"Ezo Shima Monogatari," 蝦夷島物語. 1 Vol. MS. Treats of the customs and language of the Ainos. Educational Museum.

161.—"Ezo Shinkyō Kibun," 蝦夷新疆紀聞. 1 Vol. MS. Official records of the administration of the Aino country from the year 1799. Bureau of History.

162.—*"Ezo Shiryō," 蝦夷志料, by Maeda Kensuke. 1866. 210 Vols. MS.

An exhaustive account of the Ainos and the islands inhabit, compiled as materials for a complete history. Interior.

163.—"Ezo Shorui," 蝦夷書類, compiled by Mukōyama Seisai. 1 Vol. A collection of documents relative to Yezo and the north generally, from 1802 to 1855. It forms Vol. VI. of a work entilled "Heishin Zassetsu." Bureau of History.

164.—"Ezo Sōjō Ki," 蝦夷騷擾記, 1789. 1 Vol. MS. Treats of a rising in Kunashiri. Bureau of History.

165.—"Ezo Sōjō Teihō," 蝦夷騷擾邸報, 1807. 1 Vol. MS. Official despaches relative to the Russian incursion in 1807. Bureau of History.

166.—"Ezo Sokin," 蝦夷租金, by Mukōyama Seisai. About 1854. 1 Vol. MS. Treats of the taxation of Yezo from 1841 to 1854. Forms Vol. IV. of a work entitled "Toyo Ittoku." Bureau of History.

167.—"Ezo Sōkō," 蝦夷草稿, by Kashimura Kantsū. 1850. 6 Vols. MS. A collection of various works relating to Yezo, viz., the "Ezo Shi," "Matsumae Shi," "Hen-yō Bunkai," "Zukō," "Shūkozu," "Shōka Fubun," and "Ezo Junran Hikki." Tokugawa.

168.—*"Ezo Sōmoku Fu," 蝦夷草木譜. 1 Vol. MS. illust. Carefully coloured representations of Yezo plants and flowers, with the Aino name of each. Bureau of Records.

169.—"Ezo Sōran Ki," 蝦夷騷乱記 Vol. MS. Treats of the appearance of foreign ships in Yezo waters. Bureau of Records.

170.—"Ezo Sōshi," 蝦夷草紙," by Mogami Tokunai. 2 Vols. MS. A treatise on racial differences among the Ainos, and on their practice of polygamy. Sapporo.

171.—"Ezo Taibun," 蝦夷對問. 1 Vol. MS. Replies to official enquiries touching the geography and productions of Yezo. Bureau of History.

172.—"Ezo Tōbu Nikki," 野作東部日記, by Sakakibara Keizō. 1 Vol. MS. A work on the geography of Eastern Yezo. Sapporo.

173.—"Ezo Tōnan Kaihen Ritei Zu," 蝦夷東南海邊里程圖, by Inō Kageyu. 1800. 10 Sheets. A large map of the portion of Yezo subject to the House of Matsumae. Geographical Bureau.

174.—*"Ezo Tōzai Kōshō," 蝦夷東西考證, by Maeda Kensuke. 1854. 1 Vols. MS. An enquiry into the original forms of the place-names of Eastern and Western Yezo, and of the Kuriles as far as Urup. Bureau of Records. Sapporo.

175.—"Ezo Zakki," 野作襍記. 1677. 7 Vols. MS. A condensed translation, by Baba Sadayoshi, of the information concerning Yezo and the North contained in Dutch books of geography. Bureau of History.

176.—"Ezo Zakki," 蝦夷襍記. 1 Vol. MS. An account of the Russian incursion in 1807. Bureau of History.

177.—"Ezo Zassho," 蝦夷雜書. 2 Vols. MS. Treats of the ceremonial and judicial customs of the Ainos. Sapporo.

178.—"Ezo Zenzu," 夷蝦全圖, by Mamiya Rinzō. Anonymous. 1 Sheet MS. A map of Yezo and the Southern Kuriles. Educational Museum.

179.—"Ezo-koku Fūzoku Ninjō no Sata," 蝦夷艸紙. Educational Museum.

180.—"Ezo Zōshi Kōhen," 蝦夷艸紙後編 [外四件], by Mogami Tokunai. 1800. 1 Vol. MS. [There are four other smaller MSS. in the Vol., besides the one whose title is here given.] Contains notes on Russian incursions and also on peaceable intercourse between Yezo and the mainland of Asia. Tokugawa. Hakodate.

181.—"Ezo Zōshi Shōsho," 蝦夷草紙抄書, by Mogami Tsunenori. 1 Vol. Mito.

182.—"Ezo Zu," 蝦夷圖. 1 Vol. Mito.

183.—"Ezo Zusetsu," 蝦夷圖說, (also entitled "Jōyōshū.") 3 Vols. MS. illust. Letter-press explanatory of quaint coloured illustrations showing the Aino method of cutting *inao*, of making houses, clothes and boats, and of seal-hunting. Chamberlain.

184.—"Ezo Zusetsu," 蝦夷圖說. 2 Vols. MS. A scanty vocabulary of Aino words. Hakodate.

185.—"Ezo Zuihitsu," 蝦夷隨筆. 1 Vol. Mito.

186.—"Fuki-Nagasare no Ki," 吹流佐禮之記, 1763. 6 Vols. MS. The last volume contains an account of an Aino rebellion. Tokugawa.

187.—*"Fukuyama Hifu," 福山秘府, by Minamoto no Hironaga. 1862. 8 Vols. MS. Contains regulations respecting the Ainos, and the treatment of shipwrecked persons, together with notes on the natural productions of Yezo and on the manners and customs of the natives. Sapporo.

188.—"Fukuyama Hifu Nuki-gaki," 福山秘府抜書. Minampto no Hironaga. 1 Vol. MS. Annals of the House of Matsumae from A.D. 1443 to 1780, extracted from secret family documents. Matsumae.

189.—"Fukuyawa Ryūjiki," 福山舊事記. 1 Vol. MS. A short account of the House of Matsumae, including revolts of the Ainos. Hakodate.

190.—"Geological Notes," by H. S. Munroe. Tokio, 1876. 1 Vol. print. Published by the Kaitakushi. Treats of the geology of Yezo.

191.—*"Geological Sketch Map of the Island of Yezo," by B. S. Lyman and Japanese assistants. 1876. 1 Sheet print. Published by the Kaitakushi.

192.—"Gosō Kibun," 護送記聞. 2 Vols. MS. An account of the bringing

to Yezo by the Russians of some fishermen from Ise, who had been picked up at sea. Educational Museum.

193.—"Goyō-muki Hikae," 御用向扣. 1797. 1 Vol. MS. Details of the ships, troops, etc., used by the Japanese on the occasions of the Russian incursions in the last century. Matsumae.

194.—"Hakodate Hanjōki," 函館繁昌記, by Takasu Kokuho. 1884. 2 Vols. print. An account of the prosperity of Hakodate. Chamberlain.

195.—*"Hakodate Oki no Kuchi yori Chindai ni Itaru Zu," 館函沖ノ口ヨリ鎭臺ニ至ル圖. Anonymous and without date. 1 Scroll MS. A curious map of Hakodate. Bureau of History.

196.—*"Hakodate Shi-kaigan Zu," 館函市海岸圖. 1 Scroll MS. A curious map of Hakodate. Bureau of History.

197.—"Hayashi Shibata Ryōshi Jōsho," 林柴田兩氏上書外數件. 1 Vol. MS. (also containing other matter.) Memorials treating of the Russian question. Hakodate.

198.—"Hekikyōroku," 闢疆錄, by Namikawa Temmin. 1 Vol. MS. A report on the advisability of opening up the Island of Yezo. Hakodate.

199.—*"Henkai Sōsho," 邊海叢書, (also called "Ezo-koku Kikan,") by Hada no Okumaro, 1860. 8 maps. The letter-press to these curious maps of Yezo and the adjacent islands gives various information concerning the customs, etc., of the Ainos. Tokugawa.

200.—"Henkai Sōsho," 邊海叢書. 17 Vols. MS. A collection of documents relating to Yezo. Tokugawa.

201.—"Henkei Kibun," 邊警紀聞. 2 Vols. MS. Treats of Japanese dealings with the Russians in the North, from the first delimitation of frontiers to the time of the Russian aggressions on Saghalien and Itorup. Educational Museum.

202.—"Hensaku Shiben," 邊策私辨, by Habuto Seiyō. 1802. 1 Vol. MS. A refutation of the opinion that the Northern possessions of Japan are useless to the Central Government. Bureau of History.

203.—Hensei Biran," 邊政備覽, by Umiho Gengi. Some time between 1854 and 1860. MS. bound up with "Hokusei Nisshi," 北征日誌, by Nishiema Masamichi. 1801. MS. Together forming 1 Vol. These MSS. treat of the necessity of the development of Yezo by the Central Government. Hakodate.

204.—"Hen-yō Bunkai Zukō," 邊要分界圖考, by Kondō Morishige. 1804. 7 Vols. (or Vols.) MS. illustrated. Contains topographical information concerning Yezo and the north generally. Sapporo. Tokugawa.

205.—"Hen-yō Bunkai Zukō Shō," 邊要分界考抄, by Kondō Morishige. 1 Vol. MS. Notes on and addenda to the "Hen-yō Bunkai Zukō." Matsumae.

206.—"Higashi Ezo-chi Basho Uke-oi-nin Mōshi-age," 東蝦夷地場所請負人申上, 1855. 1 Vol. MS. A collection of reports by the men to whom the Yezo fisheries were farmed out. Such subjects as the state of the fisheries, the climate, etc., are treated of. Hakodate.

207.—"Higashi Yezo Chimei Ki," 東蝦夷地名解, 1 Vol. MS. Explains the meanings of all the place-names from Yamakoshi on Volcano Bay to Itorup. Educational Museum.

208.—"Higashi Ezo Chimei Kō," 東蝦夷地名考, by Hada no Aokimaro. 1808. 1 Vol. M.S. An explanation of the meaning of Aino place-names. Bureau of History.

209.—"Higashi Ezo-chi Usu Yamayake Kembun Sho," 東蝦夷地ウス山焼見分書. 1 Vol. MS. Gives the results of an official enquiry into the eruption of Mount Usu. Bureau of Records.

210.—"Higashi Ezo Kunashiri-jima no Ran," 東蝦夷クナシリ嶋乱. 1 Vol. MS. An account of the landing and repulse of the Russians on Kunashiri. Educational Museum.

211.—*"Higashi Ezo Nisshi," 東蝦夷日誌, by Matsuura Takeshirō. 1863-1864. 5 Vols. print. illustrated. Contains topographical and geographical information concerning Eastern Yezo. Sapporo. Tokugawa.

212.—"Higashi Ezo Shūran," 東蝦夷周覽, by Tō no Tomofumi. 1801. 1 Vol. MS. Treats of the necessity of developing industry among the Ainos; also of their customs, of the climate, and of other matters. Bureau of Records. Sapporo.

213.—"Higashi Ezo Yawa," 東蝦夷夜話, by Ōuchi Hirosada. 1861. 3 Vols. print illustrated. Treats of the customs and origin of the Ainos, whom the author studied at Akkeshi. Bureau of History. Sapporo.

214.—"Hokkaidō Chiri Shōshi," 北海道地理小誌, by Imai Ki. 1881. 4 Vols. print. A geography of Yezo. Educational Museum.

215.—"Hokkaidō Chishima no Kuni Shotō Mitori-zu," 北海道千嶋國諸嶋見取圖. A scroll, apparently copper-plate, giving a panorama of the Kurile Islands. No letter-press. Sapporo.

216.—"Hokkaidō Enkaku Kō," 北海道沿革考. 1877. 1 Vol. MS. An account of the various changes in the relations of the Japanese with the Ainos, from the 7th century of the Christian era to the year 1876, together with statistics. Hakodate.

217.—"Hokkaidō Gunku Kaisei Chōson Ritei Meiroku," 北海道郡區改正町村里程名錄, by Tamogami Tōgo. 1884. 1 Vol. print illustrated. Gives the names, distances, number of houses, etc., of the towns and villages in Yezo. Chamberlain.

218.—"Hokkaidō Jissoku Zu." Published by the Staff Bureau of the Imperial

Japanese War-Office. 1881. 1 sheet print. A map of Yezo, with the chief names in Chinese characters.

219.—"Hokkaidō Kigyō Yōroku," 北海道起業要錄, by Suzuki Dai and Mori Shigetō. 1883. 1 Vol. print. Treats of the geography, climate, and natural productions of Yezo. Educational Museum. Chamberlain.

220.—"Hokkaidō Kokugun Zu," 北海道國郡圖, by Matsuura Takeshirō. 1869. 1 sheet. A map of Yezo. Library of the Museum of the Imperial Household Department.

221.—*"Hokkaidō Rekikenzu," 北海道歷檢圖. Consists of beautifully executed coloured pictures of the coast of Yezo. By Megata Morikage. 1871. 2 Vols. MS. Beautifully bound. Sapporo.

222.—*"Hokkaido Shi," 北海道志, by Inō Chūkō, published by the Kaitakushi. 1884. 25 Vols. print, with maps and plans. An exhaustive compilation of almost every kind of information concerning Yezo and its inhabitants. The only important subjects omitted are the language and traditions of the Ainos. The statistics given are particularly valuable.

223.—"Hokkaidō Suiro Shi," 北海道水路誌, by Take Tomifumi. 1873. 1 Vol. print. Contains topographical information concerning the coast of Yezo. Sapporo.

224.—"Hokkaidō Yōran," 北海道要覽. 2 Vols. print. A work on the geography, state, and resources of Yezo. Educational Museum.

225.—"Hokkaidō Zenzu," 北海道全圖, by Tamogami Tōgo. 1879. 1 Vol. print. A map of Yezo and the Kuriles with statistical information in the margin. Chamberlain.

226.—"Hokkaiki," 北海記. 1 Vol. Mito.

227.—"Hokkai Kikan Shō," 北海奇觀抄, and "Ezo Miyage," 蝦夷みやげ, 1672. 1 Vol. MS. illustrated. An account of an official tour through Yezo. Hakodate.

228.—*"Hokkai Kikō," 北海紀行, by Hayashi Kenzō. 1874. 6 Vols. print. Illustrated and with maps. A careful account of Yezo and its inhabitants. Chamberlain.

229.—*"Hokkai Rekikenzo," 北海歷檢圖. Consists of beautifully executed coloured pictures of the coast of Saghalien. This beautifully bound work is uniform with the "Hokkaidō Rekikenzu." Sapporo.

230.—"Hokkai Shōbunten," 北海小文典, by Nagata Hōsei. 1883. 1 Vol. print. A short Aino grammar composed on the traditional European model. Chamberlain.

231.—"Hokkai Uhaku Ki," 北海鳥舶記. 1643. By Matsumoto Tanechika. "Kansakka Shi," 東察加志. 1804. By Maeno Ryōtaku. Six other MSS. all anonymous and without date. 1 Vol. MS. Incidentally to

an account of the various Dutch and Russian landings on the Japanese coast, the first MS. discusses the Ainos. The second describes Kamtchatka and its inhabitants. Hakodate.

232.—"Hokkai Zuihitsu," 北海隨筆. 1739. 3 Vols. MS. with maps. A general account of the Ainos, and of their relations with the Japanese at Matsumae. Hakodate.

233.—"Hokkai Zuihitsu," 北海隨筆, and "Karafuto-jima Zakki." (Illustrated). The first of these two has no date; the second is from 1790. 1 Vol. MS. The first gives a short general account of Yezo and its inhabitants. The second deals in a similar manner with Saghalien. Hakodate.

234.—"Hokkai Zuihitsu," 北海隨筆. 1876. 1 Vol. MS. Treats of the productions of Yezo, and of the customs and language of the Ainos. Bureau of Records.

235.—*"Hokkei Shōshi," 北警小誌, by Yamamoto Rin. 2 Vols. MS. Contains the official correspondence, on the subject of the Russian attack on Yezo in 1807, together with a diary of events and the popular songs and squibs to which the occurrence gave rise. Chamberlain. Hakodate.

236.—"Hokkei Shōshi Shō," 北警小誌抄, by Yamamoto Rin. 2 Vols. MS. Correspondence concerning the state of the Island of Itorup and the conduct of the Japanese officials stational there. Educational Museum.

237.—"Hokuchi Hen-yō Bunkai Zukō Shosai," 北地邊要分界圖考所載. 1 scroll MS. A map of Saghalien, showing the Japanese settlements there early in the present century. Tokugawa.

238.—"Hokuchi Jikki," 北地實記, 2 Vols. MS. An account of a Russian descent on Itorup. Bureau of Records.

239.—"Hokuchi Kaiho Mōshi-age," 西地回浦申上, by Hori Oribe no Shō and others. 1854. 2 Vols. MS. Report of an official tour in Eastern and Northern Yezo. Educational Museum.

240.—"Hokuchi Nikki," 北地日記. See "Kentatsu Monogatari."

241.—"Hokuchi Ryakki," 北地略記, by "Shukei." 1 Vol. MS. A slight sketch of Yezo. Forming Vol. II. of a work entitled "Heishin Zakki." Bureau of History.

242.—"Hokuchi Shigen," 北地私言, by Tōkai Inshi. 1878. 1 Vol. MS. Treats of the fisheries and agriculture of Yezo. Bureau of Records.

243.—"Hokuei Bikō," 北裔備考, Yamada Ren. 1809. 4 Vols. MS. A sort of commentary on previous Japanese and Chinese notices of the Ainos. Bureau of History.

244.—"Hokuei Zusetsu Shūran," 北裔圖說集覽, by Yamada Ren. 1809. 1 Vol. MS. with maps. A work on the geography of Yezo and the north, founded partly on Chinese and Dutch maps. Educational Bureau.

245.—"Hokuhan Fūdoki, 北藩風土記. 1 Vol MS. An account of the geography and productions of that portion of Yezo which was under the influence of the House of Matsumae. Bureau of Records.

246.—"Hokuhen Gōkō," 北邊合考, by Yamada Ren. Between 1804 and 1818. 9 Vols. MS. A compilation from various Japanese and Chinese sources of information concerning Yezo, Manchuria, and Russia. Bureau of History.

247.—"Hokuken Kibun," 北邊紀聞. 11 Vols. MS. Treats in detail of the various complications caused by Russian aggression in Yezo and the Kuriles from the year 1797 to early in the present century. Educational Museum.

248.—"Hokuhen Kibun Nuki-gaki," 北邊紀聞抜書. 1 Vol. MS. A condensed copy of the "Hokuhen Kibun." Educational Museum.

249.—* "Hokui Bunkai Yowa," 北夷分界餘話. by Mamiya Rinzō. 1808—1809. 10 Sheets illustrated. An account of the author's explorations on the Russian frontier in Saghalien, and on the mainland of Siberia. Bureau of History.

250.—* "Hokui Dan," 北夷談, by Matsuda Shirōzaemon. 6 Vols. (or 7) MS. Early in the present century. Illustrated. Contains valuable information concerning Aino festivals, rearing of children, fishing, hunting, and funeral ceremonies. Educational Museum. Sapporo.

251.—"Hokui Kikō," 北夷紀行. 3 Vols. MS. The "Kita Ezo Zusetsu" under another name. Bureau of History.

252.—"Hokkui Kōsho," 北夷考證, by Takahashi Kageyasu. 1809. 1 Vol. MS. With maps. A work on the cartography of Yezo. Forms Vol. III. of a work entitled "Suien Zatsuroku." Bureau of History. Hakodate.

253.—"Hokumei Kikō," 北溟紀行. 1857. 1 Vol. MS. An account of an official journey from Echigo into Yezo. Hakodate.

254.—"Hokumon Jiji," 北門時事, by Fukumoto Makoto. 1882. 1 Vol. print. Diary of a journey in Yezo. Educational Museum.

255.—"Hokumon Kyūmu," 北門急務, by Okamoto Fumihira. 1878. 2 Vols. print. Illustrated. A treatise advocating the thorough colonization of Yezo by the Japanese, and kind treatment of the Ainos. Interior. Sapporo.

256.—"Hokumon Shigi," 北門私議, "Hōzan." 1881. 1 Vol. MS. A treatise on the manner of developing the resources of the Island of Yezo. Sapporo.

257.—"Hokusa Ibun," 北槎異聞, by Sasamoto Ren. 2 Vols. MS. An account of Siberia and the Russians by some Japanese from Yezo who had been shipwrecked there. Educational Museum.

258.—"Hokusai Hyōdan," 北際漂譚, by Kawakami Chikanobu. 5 Vols. Mito.

259.—"Hokusa Shōroku," 北槎小錄, by "Aima Shujin." 1 Vol. MS. An account of the Russian incursion in 1807. Bureau of Records.

260.—"Hokuteki Jiryaku," 北狄事畧, by "Zōyō Rōjin." 1792. 10 Vols. MS. A compilation, from various sources, of information concerning the Russians, whose ships had appeared in Northern Japanese waters. Bureau of Records.

261.—"Hokusui Kiyū," 北陲杞憂, by "Tōyō Konsō." 1807. 1 Vol. MS. An account, in Chinese, of overtures of intercourse made by the Russians and refused by the Japanese, and of the hostile incursion on the coast of Yezo by the Russians in 1807. Bureau of History. Hakodate.

262.—"Hokusui Kyōiki Kankei Shōroku," 北陲疆域關係抄錄. 1852. 1 Vol. MS. Contains official correspondence on the question of the boundary-line between Japan and Russia. Hakodate.

263.—*"Hokuteki Haikan," 北狄肺肝, by Isshiki Hironobu. 1856. 15 Vols. MS. illustrated. A minute account of Russian acts of aggression in the North-East, from the earliest times down to the conquest of Kamschatka and to the threatened annexation of the Kurile Islands; and more particularly of the attack on Yezo in the year 1807. The author's contention is that the opening of Japan would be the best way to prevent the recurrence of such incidents. Chamberlain.

264.—"Hokutō Shi," 北島志, by Toyoda Ryō. 1854. 4 Vols. print. This work, which is in Chinese, treats of Aino history and customs ancient and modern. Tokugawa. Chamberlain. Sapporo.

265.—"Hokuyūki," 北遊記. 1 Vol. Mito.

266.—"Honda Shi Sakuron Ezo Jūi," 本多氏策論蝦夷拾遺, by Honda Toshiakira. 1789. 1 Vol. MS. A plea for the development of the agricultural resources of Yezo. Bureau of History.

267.—"Hyōkai Shūtōki," 氷海襲盜記, by Shinraku Kansō. 1807. 1 Vol. MS. An account by an eye-witness of the Russian incursion on Itorup in 1807. Bureau of History.

268.—"Igen Zokuwa," 夷言俗話, by Kushihara Seihō. 1792. 2 (or 3) Vols. MS. Aino traditions, etc., picked up by the author during an official tour in Yezo. Bureau of Records.

269.—"Ikoku Ōrai Ryakufu," 異國往來畧譜, by Tsuda Masamichi. 1854. 3 Vols. MS. An account of an Aino rising in Itorup and of consequent complications with the Russians, together with the assumption of the management of Yezo affairs by the Central Government. Educational Museum.

270.—"Iran Jiryaku," 蝦乱事畧, by Kusano Bichū. Some time between 1807 and 1818. 1 Vol. MS. An account of the Russian incursion on the Island of Yezo in the year 1807, and of the military defence made by the Japanese Central Government. Hakodate.

271.—"Ishikari Nisshi," 石狩日誌, by Matsuura Takeshirō. 1860. 1 Vol. print illustrated. An account of the geography and productions of the province of Ishikari in Yezo, and of the customs of the natives. Tokugawa.

272.—"Itō Kentatsu Hikki," 伊藤見達筆記, by Itō Kentatsu. 1807. 1 Vol. MS. An account, from personal observation, of the Russian incursion on Itorup in 1807. Bureau of History.

273.—*"Iyū Retsuzō no Zu," 夷酋列像圖, by Matsumae Hironaga. 1790. 1 Vol. hand-drawn pictures, and 1 Vol. letter-press. Portraits and short memoirs of twelve Aino chiefs who sided with the Japanese on the occasion of an Aino rising in 1789. Tokugawa.

274.—*"Japan in Yezo," by T. W. Blakiston. Yokohama, 1883. 1 Vol. This work, which first appeared as a series of articles in the *Japan Gazette* newspaper, gives an account of the author's travels in Yezo from A.D. 1862 to 1882, with observations on natural history, the manners and customs of the natives, and many other subjects of interest.

275.—"Japan nach Reisen and Studien," by J. J. Rein. Leipzig, 1881. 2 Vols. Gives, *passim*, information concerning Yezo and the Ainos.

276.—*"Japan Yezo Islands Coast of Hokkaidō," by Yoshida Susumu. 1883. 1 Sheet print. A coloured map of Yezo, with the names in Roman and in Chinese characters.

277.—"Jissoku Ezo-chi Keii Do," 實測蝦夷地經緯度, by Shibukawa Kagesuke. 1854. 1 (or 3) Vol. MS. Considerations on the surveys of Yezo, from the time of the Dutch to that of Inō Kageyu and Mamiya Rinzō. Tokugawa. Chamberlain.

278.—"Kaibō Igi," 海防彙議, by Shioda Taijun-an. 1849. 1 Vol. MS. A collection of reports by the various *daimyōs* on the best means of defending Japan (including Yezo) against the outer barbarians. Sapporo.

279.—"Kaibō Shiyō Hitsuroku," 海防至要秘錄. 2 Vols. MS. An account of the capture and sending to Matsumae of twenty-seven Russians who had created a disturbance on Itorup. Educational Museum.

280.—"Kaifū Maru Ezo Kiki-gaki," 快風丸蝦夷聞書." 1 Vol. Mito.

281.—"Kaifū Maru no Ki," 快風丸記. 1 Vol. Mito.

282.—"Kaifūsen Hyōkai Kiji," 快風船涉海記事. 1688. 1 Vol. MS. Diary of a Japanese Government vessel in Northern waters. Tokugawa.

283.—"Kaigai Ibun," 海外異聞. 2 Vols. Mito.

284.—*"Kaitakushi Jigyō Hōkoku," 開拓使事業報告. Published by the Finance Department. 1885. 7 Vols. print with maps. A compilation including almost all subjects referring to Yezo, excepting the language. The work is written from an exclusively official administrative point of

view. The appendix consists of a collection of edicts referring to the government of the island.

285.—"Kakuyū Kiji," 獲熊紀事. 1799. 1 Vol. MS. An account of a *battue* of bears in Yezo. Tokugawa.

286.—"Kambun Ezo Ranki," 寛文蝦夷乱記. 1 Vol. MS. An account of the Aino revolt in the seventh decade of the seventeenth century. Educational Museum.

287.—"Kamushatsuka Ki," 東砂喀記. 1789. 1 Vol. MS. A translation of the article on Kamschatka in a Dutch geography book. Bureau of History.

288.—"Kankaroku Furoku," 觀火錄附錄. 1803. 1 Vol. MS. An account of Russian aggression in Saghalien and Itorup. Educational Museum.

289.—*"Kankoku Roku," 觀國錄. 4 Vols. MS. illustrated. A general treatise on Yezo and the Ainos. Sapporo.

290.—"Karafuto Etorofu Bannin Kuchi-gaki," 唐太惠登呂府番人口書. "Nambu Kashi Ōmura Jigohei Kuchi-gaki," 南部家士大村治五平口書. Mito.

291.—"Karafuto Gairan Furoku," 柯太概覽附錄, by Megata Tatewaki. 8 Vols. MS. A geography of Saghalien. Sapporo.

292.—"Karafuto Gairan Nihen," 柯太概覽二編. 32 Vols. MS. An account of the doings of the Russians in Saghalien until the time of the cession of the island to them. Sapporo.

293.—"Karafuto Gairan Shohen," 柯太概覽初編. 5 Vols. MS. One or two illustrations. Contains an account of the first settlement of the Russians in Kamschatka and of their incursions into Saghalien. Sapporo.

294.—"Karafuto Jijō," 唐太事狀. 1 Vol. MS. Notes of enquiries made concerning the Santan (Gilyaks ?) and Oroks, two races inhabiting Saghalien. Tokugawa.

295.—"Karafuto-Jima Zakki," 瓦剌弗吐島雜記. 1790. 1 Vol. MS. with maps. An account of a journey up the West coast of Yezo and across to Shiranushi in southern Sagalien, with details of the customs and productions of the latter island. Bureau of History. Tokugawa.

296.—"Karafuto Junkai Ki," 樺太巡回記, by Nishimura Denkurō. 1865. 1 Vol. MS. An account of personal experiences in Saghalien. Hakodate.

297.—*"Karafuto Nikki," 唐太日記, by Suzuki Shigehisa, with notes and addenda by Matsuura Takeshirō. 1860. 2 Vols. print illustrated. A good general account of Saghalien and its inhabitants, founded on the personal experiences of the two authors, whose journeys there were made at different times. Matsuura's notes give the native Aino etymology of the place-names of Saghalien. Hakodate. Tokugawa. Chamberlain.

298.—"Karafuto Tsūji Mōshi-age-sho," 唐太通詞申上書, by Nakamura Koichirō. 1 Vol. MS. with maps. Apropos of the arrival in Saghalien of some natives of Santan, (Gilyaks?), the author details enquiries made by him touching Santan and Manchuria, and also gives information concerning Saghalien itself. Hakodate.

299.—"Karyō Fukugi," 嘉陵膚議, by Shimizu Toku. 1808. 2 Vols. MS. Illustrated. A treatise on the defence of Yezo, prompted by fear of foreign invasion. Sapporo.

300.—"Kasuga Kikō," 春日記行, by Yanagi Yūetsu. 1871. 4 Vols. MS. A diary of a voyage on the coast of Yezo, while the Japanese man-of-war "Kasuga Kan" and H.M.S. "Sylvia" were surveying in company. The author was captain of the Japanese vessel. Hakodate.

301.—"Kenshū Jochoku Shimatsu," 建州女直始末. "Hyōmin Goran Ki," 漂民御覽記. 2 MS. forming 1 Vol. An account of some of the natives (Manchus?) of Northern China, and of the shipwreck on the Russian coast of some Japanese who were reconducted to Kiitap in Yezo by the Russians, and subjected to an official examination by order of the Shōgun. Hakodate.

302—"Kentatsu Monogatari," 見達物語, by Kentatsu. 2 Vols. MS. A report on the defensive measures taken on the occasion of the Russian descent on Itorup. This work is also styled "Hokuchi Nikki." Hakodate.

303.—"Kimotsuki Shichinoshin Jōsho," 肝月七之進上書. 1854. "Hachinohe Kōjūrō Jōsho," 八戸厚十郎上書. 1853. 1 Vol. MS. The first of these works is a memorial advocating the development of Yezo by the establishment there on a large scale of the feudal system then obtaining in Japan. The second is likewise a memorial on the advantages likely to accrue from developing the resources of the island. Hakodate.

304.—* "Kinsei Ezo Jimbutsu Shi," 近世蝦夷人物誌, by Matsuura Hiroshi. 1857. 3 Vols. MS. Illustrated. A collection of anecdotes. Bureau of History. Sapporo.

305.—"Kisei Ezo Kikō," 紀成蝦夷紀行. 1808. 3 Vols. MS. An account of Itorup and its inhabitants, interspersed with poetical effusions. Educational Museum.

306.—"Kita Ezo Chibu," 北蝦夷地部. 5 (or 10) Vols. MS. with maps. A general account of the islands to the North of Japan and of the natives inhabiting them, both Ainos and Oroks. Tokugawa. Chamberlain.

307.—"Kita Ezo-chi Go Yō-dome," 北蝦夷地御用留. 8 Vols. MS. Instructions relating to affairs in Saghalien, sent from the Shōgun's Government to the local officials. Educational Museum.

308.—"Kita-Ezo Chizu," 北蝦夷地圖, by Mamiya Rinzō. 1810. 7 Sheets with 1 Vol. letter-press. Maps of Saghalien. Bureau of History.

309.—"Kita Ezo-jima no Ido," 北蝦夷島緯度. About 1837. 1 Vol. MS. Treats of the conflicting estimates of longitudes in Yezo given by the Russians and by the Dutch. Forms Vol. IV. of a work entitled "Toyo Ittoku." Bureau of History.

310.—"Kita Ezo Ki," 北蝦夷記. 1 Vol. Mito.

311.—"Kita Ezo Nikki," 北蝦夷日記, 1856. 1 Vol. MS. Contains statistical information concerning Southern Saghalien. Tokugawa.

312.—"Kita Ezo Nikki Shō," 北蝦夷日記抄. Some time between 1865 and 1868. 1 Vol. MS. Contains an account of the visit of a Manchu to Yezo, and essays on the development of the island. Hakodate.

313.—"Kita Ezo Ritei Bunken Chō," 北野作里程分間帳. 1835. 1 Vol. MS. Gives distances in Saghalien. Forms Vol. VII. of a work entitled "Heishin Zakki." Bureau of History.

314.—"Kita Ezo Shinshi," 北蝦夷新志, by Okamoto Fumihira. 1867. 1 Vol. print, illustrated. Treats of the advisability of learning Aino, of the fishings, and of the measurements of lakes and rivers in Saghalien. Geographical Bureau. Sapporo.

315.—"Kita Ezo Yoshi," 北蝦夷餘誌, by Matsuura Takeshirō. 1860. 1 Vol. print, illustrated. An account of the geography and productions of the Island of Saghalien, and of the customs of the natives. Sapporo. Tokugawa.

316.—"Kita Ezo Zusetsu," 北蝦夷圖說. Compiled by Sada Kado from oral information derived from Mamiya Rinzō. 1855. 4 Vols. print, illustrated. Treats of the manners and customs of the Ainos of Saghalien. Tokugawa. Chamberlain.

317.—"Kritische Durchsicht der von Dawidow verfassten Wörtersammlung aus der Sprache der Ainos," by Dr. August Pfizmaier. 1 Vol. Vienna, 1852. A critique of Davidow's Aino vocabulary.

318.—"Kunashiri Zentō no Zu," 久奈志理全嶋圖. 1 Sheet MS. A map of the Island of Kunashiri in old-fashioned Japanese style. Chamberlain.

319.—"Kusuri Nisshi," 久摺日誌, by Matsuura Takeshirō. 1860. 1 Vol. print, illustrated. An account of the geography and productions of the province of Kusuri in Yezo, and of the customs of the natives. Hakodate. Tokugawa.

320.—"Kyōwa Shin-yū Karafuto Jijō," 享和辛酉唐太事狀. 1 Vol. MS. Notes on the Oroks, one of the races inhabiting Saghalien. Bureau of History.

321.—"Kyūdojin Keikyō Gairyaku," 舊土人景況概畧, by Ishida Ryōsuke. 1880. 1 Vol. MS. A short general account of the Ainos, with statistics. Hakodate.

322.—"Kyūhoku Nisshi," 窮北日誌, by Okamoto Bumpei. 1871 (1873?) 1 Vol. print. This work, written in Chinese, gives an account of an official inspection of the whole island of Saghalien. Appended to the work is an essay on the necessity of the development of the resources of the island. Educational Museum. Hakodate.

323.—"Kyūmei Kōki," 休明光記, by Habuto Seiyō." 1799-1807. 9 Vols. MS. An account of the undertaking by the Shōgun's Government, at the beginning of this century, of the sole administration of the Island of Yezo, whose defences were entrusted to the author. (It was after a few years given back into the hands of the House of Matsumae.) There are varying copies of this work and of its sequels in several libraries. Educational Museum. Tokugawa.

324.—"Kyūmei Kōki Furoku," 休明光記附錄, by Habuto Seiyō. 1803. 1 Vol. MS. Contains the author's views on Aino affairs. Educational Museum.

325.—"Kyūmei Kōki Furoku Bekkan," 休明光記附錄別卷. 4 Vols. MS. An account of the arrival of foreign ships in Itorup and other Northern islands. Educational Museum.

326.—"Kyūmei Kōki Ikō," 休明光記遺稿. 6 Vols. MS. Treats of the productions of the Southern Kuriles, and of Russian intrusion in those parts. Educational Museum.

327.—"Les Aïnos," by Mermet de Cachon. Paris, 1863. 1 pamphet. A lively sketch of Aino manners and customs.

328.—"Manshū Bunzu," 滿州分圖, by Mamiya Rinzō. 1 Vol. MS. A very rough map or rather picture, of Manchuria. It gives distances, and also marks the spots where battles had been fought against the Russians. Hakodate.

329.—"Materialien zur Anthropologie Ostasiens," article by Anutschin in the tenth number of the "Russische Revue."

330.—"Matsuda Mamiya Ryōnin Karafuto Kembun Mōshi-age-sho," 松田間宮両人カラフト見分申上書, Matsuda Denjūrō and Mamiya Rinzō. 1 Vol. MS. A diary of a journey in Saghalien. Hakodate.

331.—"Matsumae Chi narabi ni Higashi Ezo Chi Meisaiki," 松前地幷東蝦夷地明細記. 1 Vol. MS. Contains topographical information concerning Southern and Eastern Yezo. Sapporo.

332.—"Matsumae Chi narabi ni Nishi Ezo Chi Meisaiki," 松前地幷西蝦夷地明細記. 1 Vol. MS. Contains topographical information concerning Southern and Western Yezo. Sapporo.

333.—"Matsumae Ezo Ki," 松前蝦夷記. 1 Vol. MS. Treats of the geography and productions of Yezo. Bureau of History.

334.—"Matsumae Ezo Sōjō ni tsuki Go Yō-dome," 松前蝦夷騒擾ニ付御用留, by Kida Magodayū. 1661. 2 Vols. MS. An official report on the preparations made against a revolt of the Ainos in the jurisdiction of Matsumae in the year 1661. Hakodate.

335.—"Matsumae Fukuyama no Sho-Okite," 松前福山諸掟. 1 Vol. MS. A collection of the laws and regulations of the House of Matsumae Matsumae.

336.—"Matsumae Hisetsu," 松前秘說. 1839. 1 Vol. MS. Contains regulations concerning fisheries, sea-weed fisheries, and the daily occupations of the Ainos. Sapporo.

337.—"Matsumae Hōgen Kō," 松前方言考, by the fisherman Kichizō. 1848. 2 Vols. MS. Gives the names for various kinds of fish, etc., in the Yezo patois of Japanese. Educational Museum.

338.—"Matsumae Kaechi Shutsuyaku, narabi ni Gōson no Ki," 松前替地出役幷鄉村之記. 1856. 1 Vol. MS. Statistical information collected on the occasion of the assumption of the management of the affairs of Yezo by the Central Government. Tokugawa.

339.—"Matsumae Kaki," 松前家記. 2 Vols. MS. A record of the House of Matsumae from A.D. 1457 to 1870, compiled by the noble House itself. Matsumae.

340.—"Matsumae Ki," 松前記. "Mogami Tokunai no Den," 最上徳內傳. "Tōkai Santan," 東海參譚. MSS. in 1 Vol. The first two are anonymous and without date. The third is by Tōnei Genshin, and is dated 1805. These MSS. give a history of the House of Matsumae, and an account of Yezo and the Ainos. Hakodate.

341.—"Matsumae Nishi Ezo-chi Kaigan Ezu," 松前西蝦夷地海岸繪圖. Anonymous and without date. MSS. Scrolls. Outline maps of the West coast of Yezo. Bureau of History.

342.—*"Matsumae Oki no Kuchi yori Itaru Zu," 松前沖ノ口ヨリ鎭臺ニ至ル圖. 1 Scroll MS. A curious map of Matsumae. Bureau of History.

343.—"Matsumae Shi," 松前志, by Minamoto no Hironaga. 1781. 10 Vols. MS. A work on the geography and natural history of the dominion of Matsumae. Bureau of History.

344.—"Matsumae Shi Keifu," 松前氏系譜. 1 Vol. MS. Contains the genealogy of the House of Matsumae from the year 880. An appendix gives the annals of the family from 1191 to 1789. Hakodate.

345.—"Matsumae Shima no Kami Kyosho narabi ni Ezo-chi Kaibō On Todokesho," 松前志摩守居所幷蝦夷地海防御届書. 1 Vol. MS. Despatches relative to the precautions taken against the Russians in the North. Tokugawa.

346.—"Matsumae Sō-chizu," 松前總地圖. 1 MS. Sheet. A map of the possessions of the House of Matsumae in Yezo. Bureau of History.

347.—"Matsumae Tōbō Chirishi," 松前東方地理誌. 1 Vol. MS. Geography of the Eastern portion of the domain of Matsumae. Educational Museum.

348.—"Matsumae Tōzai Chiri," 松前東西地理, by Takahashi Sōshirō and four collaborators. 1797. 1 Vol. MS. A geographical work on the portion of Yezo subject to the House of Matsumae. It also contains notes on the depth of harbours, the productions of the various places on the coast, etc. Hakodate.

349.—"Matsumae Tōzai Kanki," 松前東西管閲. 1788 or 1789. 1 Vol. MS. Statistics of the villages, houses, and temples in the dominions of the Daimyō of Matsumae in the latter part of the 18th century. Hakodate.

350.—"Matsumae Tōzai Mura-mura Chimei Kaigan Risū Sho," 松前東西村々地名海岸里數書. 2 Vols. MS. A list of names of places and of distances in Yezo, Saghalien, and the Southern Kuriles. Hakodate.

351.—"Mezamashi," 目ざまし. About 1807. 1 Vol. MS. Details concerning the officials sent to Itorup to meet the Russians and take delivery of some Japanese sailors who had been picked up at sea. Educational Museum.

352.—"Michinoku Kiji," みちのく記事, by Koiso. Some time between 1661 and 1673. "Oku no Araumi," おくのあら海, by Chōgetsu. 1717. 1 Vol. MS. The first of these two short works is a diary of a journey from Yedo to the North of Japan. The second is an account of a journey from the Kuriles to Kyōto. Hakodate.

353.—"[Mineta Sei] Ezo Kibun," 峯田生蝦夷記聞, by Mineta. 1 Vol. MS. Contains various items of information concerning Yezo, that were brought to the author's notice during an official tour in the island. Hakodate.

354.—"Mizōu Kōki," 未曾有後記. 3 Vols. MS. An account of the second visit of the Russians to Yezo waters. Bureau of Records.

355.—"Mizōu no Ki," 未曾有之記, by Tōyama Kinshirō. 1799. 2 Vols. MS. A full diary of a journey in Eastern Yezo, together with a diary of the journey from Yedo to Matsumae and back. Hakodate.

356.—"Mœurs des Aïno, insulaires de Yézo et des Kouriles." Paris, 1857. Quoted by von Schrenck.

357.—"Mōi Tōkanki," 毛夷東環記, by Yamazaki and Saitō. 1804. 1 Vol. MS. A work on Eastern Yezo and its inhabitants. Hakodate.

358.—"Mōjin Seia Dan," 毛人井蛙談, by "Tambu Inshi." 1788. 1 Vol. MS. Notes on Rin Shihei's well-known "San-goku Tsūran." Matsumae.

359.—* "Moshiogusa," 藻汐草. By the Interpreter Uehara Kumajirō and

the Administrator Abe Chōzaburō. 1804. 1 Vol. print. The best-known Japanese vocabulary of Aino words and phrases. Tokugawa. Chamberlain.

360.—* "Murray's Handbook for Japan," by E. M. Satow and A. G. S. Hawes. London, 1884. 1 Vol. Gives itineraries and descriptions of some routes in Yezo.

361.—"Mutsu Kikō," 陸奥紀行, by Hotta Settsu-no-Kami Norimasa. 1 Vol. MS. A journal of travel in the North of the Main Island and in Yezo. Hakodate.

362.—"Newe und Wahrhaftige Relation von dem, was sich in Beederley d.i. in den West—und Ostindien zugetragen, u.s.w.," by Eliud Nicolai. Munich, 1619. 1 Vol. Quoted by Ph. von Siebold as the earliest European work in which the Island of Yezo is explicitly mentioned.

363.—"Nippon, Archiv zur Beschreibung von Japan und dessen Neben-und Schutzländern," by Ph. Fr. von Siebold. Leyden, begun publishing in 1835, but not yet completed. Gives, *passim*, all the information concerning Yezo and the Ainos that was available at the period when the author wrote.

364.—"Nishibetsu Ikken-gaki," ニシベツ一件書. 1857. 2 Vols. MS. Treats of a dispute concerning the possession of the River Nishibetsu in the district of Nemuro, purchased by the Japanese from the Ainos. Educational Museum.

365.—"Nishi Ezo-chi Basho Uke-oi Yori Kaki-age," 西蝦夷地場所受負ヨリ書上. 1855. 1 Vol. MS. A report from the persons to whom the fisheries were farmed out on various stations of the coast of Yezo, concerning the distances of each station from Hakodate, its climate, and the proper season for catching the various sorts of fish. Hakodate.

366.—"Nishi Ezo-chi Kōtei," 西蝦夷地行程, 1 Vol. MS. Gives the distances from place to place between Matsumae and Shiretoko. Hakodate.

367.—"Nishi Ezo Kaigan Kōteiki," 西蝦夷海岸行程記, 1 Vol. MS. Geographical details concerning the west coast of Yezo as far as Takashima. Educational Museum.

368.—"Nishi Ezo Nikki," 西蝦夷日記, by Tōyama Kinjirō. 1 Vol. MS. Diary of an official tour up the west coast of Yezo to Sōya. Educational Museum.

369.—"Nishi Ezo Nisshi," 西蝦夷日誌, by Matsuura Takeshirō. 6 Vols. print. Illustrated. Contains topographical and geographical information concerning Western Yezo. Tokugawa. Sapporo.

370.—"Nishi Ezo Takashima Nikki," 西蝦夷高島日記, by Kuwayama Ihei. 4 Vols. MS. Diary of a journey up the West coast of Yezo from Matsumae to Takashima. Educational Museum.

371.—"Ni-sō Danki," 二叟譚奇. 5 Vols. MS. An enquiry into the place-names of the Island of Itorup. Educational Museum.

372.—"Nōshappu Nisshi," 納紗布日誌, by Matsuura Takeshirō. 1860. 1 Vol. print illustrated. An account of the geography and productions of the promontory of Noshap in North-Eastern Yezo, and of the customs of the natives. Tokugawa. Chamberlain.

373.—"Notes on Japanese Archæology," by Henry von Siebold. Yokohama, 1 Vol. illustrated. This work discusses incidentally the share which should be attributed to the Ainos in the prehistoric remains found in Japan, such as stone implements, shell-heaps, etc.

374.—*"Notes on Stone Implements from Otaru and Hakodate, with a few general remarks on the Prehistoric Remains of Japan," by John Milne. Paper read 11th Nov. 1879, and published in the "Transactions of the Asiatic Society Japan," Vol. VIII. Part I. Illustrated. Brings forward archæological evidence to show that the Ainos once inhabited the whole of Japan.

375.—"Notes on the Ainu," by J. Batchelor. Paper read 8th March, 1882, and published in Vol. X. Part II. of the "Transactions of the Asiatic Society of Japan." A short sketch of the customs and beliefs of the Ainos of Southern Yezo.

376.—*"Notes on the Koro-pok-guru or Pit-Dwellers of Yezo and the Kurile Islands," by J. Milne. Paper read 12th January, 1882, and published in Vol. X. Part II. of the "Transactions of the Asiatic Society of Japan." Treats of the remains of the aborigines who are supposed to have preceded the Ainos in Yezo and the Kuriles.

377.—"O-Kobito Metsuke Kasawara Godayū Ezo Hikki," 御小人目附笠原五太夫蝦夷筆記. 1 Vol. MS. An account of the termination of certain troubles in Yezo, of presents made to the Ainos, etc. Tokugawa.

378.—"Oku no Michi-kusa," おくの道草, by Fukui Yoshimaro. 1 Vol. MS. illustrated. A diary of a voyage among the northern islands with illustrations of natural objects, of fishing-gear, etc. Educational Museum.

379.—"Oku no Nisshi," おくの日誌, by Tōyama Kinshirō. 1799. 1 Vol. MS. Diary of a journey in Yezo. Bureau of Records.

380.—"[Ōmura Jigohei] Kuchi-gaki," 大村治五平口書, by Ōgura Jigohei. 1807. 1 Vol. MS. An account of the Russian raid on Itorup in 1807 by a Japanese who was taken prisoner. Bureau of History.

381.—"On the Arrow Poison in use among the Ainos of Yezo," by Stuart Eldridge. Paper read 19th January, 1876, and published in Vol. IV., of the "Transactions of the Asiatic Society of Japan."

382.—"Orosha-jin Ezo Ranki," 俄羅斯人蝦夷乱記. 3 Vols. MS. A report

by the Matsumae Government to the Shōgun's Government on Russian aggressions in Saghalien. Educational Museum.

383.—"Orosha-jin Ōsetsu Jōshin Sho," 俄羅斯人應接上申書. A report of the interrogatory by Japanese officials of the Russians on Itorup. Educational Museum.

384.—"Orosha Tori-kawase Kaki-tsuke," 俄羅斯人取カワセ書付. 1 Vol. MS. Contains correspondence between the Mayor of Hakodate and the Censors of Matsumae on the one hand, and the captain of a Russian man-of-war on the other, touching a recent act of Russian armed aggression, together with a discussion on the subject of an exchange of prisoners. Hakodate.

385.—"Oshima Hikki," 渡島筆記. 2 Vols. MS. An account of Aino customs, and of the troubles in Kunashiri in 1789. Bureau of History.

386.—"Raii Hijitsuroku," 來夷秘實錄. 1799. 1 Vol. MS. An account of official Japanese efforts to civilize the Ainos. Educational Museum.

387.—"Recherches sur la Flore Aino," by H. de Charencey, in the "Actes de la Société Philologique," Tome II., Jany. 1873. Quoted by Pfizmaier.

388.—*"Reisen und Forschungen im Amur-lande." L. von Schrenck. Vol. III. contains, *passim*, much valuable information collected from every hitherto available source concerning the Ainos. It also treats of the Japanese in Saghalien. There is a copy in the library of the Deutsche Gesellschaft für Natur-und Völkerkunde Ostasiens.

389.—"Report of Progress of the Yesso Geological Surveys for 1875. By B. S. Lyman, Tōkei, 1877. 1 Vol. print. Published by the Kaitakushi.

390.—"Report of the Trigonometrical Survey of the Island of Hókkaido for 1875," by Lieut. M. D. Day, U.S.N. New York, 1876. 1 Vol. print.

391.—*"Reports and Official Letters to the Kaitakushi," by Horace Capron, Commissioner and Adviser, and his Foreign Assistants. Tôkyô, 1875. 1 Vol. This valuable compilation, published by the Kaitakushi, contains reports and letters by Messrs. Capron, Lyman, Munroe, Day, Wasson, Kuroda, and Böhmer on the geology, botany, survey, mines, etc., of Yezo.

392.—"Rerum a Societate Jesu in Oriente Gestarum Volumen," by Ludwig Froes. Cologne, 1574. 1 Vol. Quoted by Ph. von Siebold as the earliest European work in which the hairy Ainos are alluded to.

393.—"Retsuzō Furoku," 列像附錄, by Minamoto no Hironaga. 1790. 1 Vol. MS. An account of the various rebellions of the Ainos against the Japanese, from the time of Yamatotake-no-Mikoto downwards. It gives the names of a number of noted Aino chiefs. Hakodate.

394.—"Rosen Nyūkōki," 魯舶入港記. Some time between 1848 and 1854. 1 Vol. MS. An account of the arrival of a Russian man-of-war in Hako-

date, and of the pourparlers between the Russians and the Japanese officials. Hakodate.

395.—"Rosha-jin Karafuto Torai Ikken," 魯西亞人カラフト渡來一件, by Hori Oribe and Muragaki Yosaburō. 1 Vol. MS. illustrated. An account of the construction of temporary dwelling-places by the Russians on the island of Kushunkotan, and of their removal at the request of the Japanese officials. Hakodate.

396.—"Rosha-sen Tōchaku," 魯西亞船到着, 1792—1794. 1 Vol. MS. An account of the visit of a Russian ship to Nemuro, where she landed some Japanese who had been picked up sea. Bureau of History.

397.—"Rosha-sen yori Modoru Bannin Mōshi-kuchi," 魯西亞船ヨリ戻ル番人申口. 1 Vol. MS. An account by the wardens of the Islands of Saghalien and Itorup of their Russian captivity. Hakodate.

398.—*"Russian Descents in Saghalien and Itorup in the Years 1806 and 1807," by W. G. Aston. Paper read 7th June, 1873, and published in Vol. I. of the "Transactions of the Asiatic Society of Japan."

399.—"Saguchi Sōshirō Jōsho," 佐口宗四郎上書. 1086. 1 Vol. MS. (It also contains other extraneous matter.) A memorial on the geography, etc., of Yezo, written apropos of the Russian demand for a delimitation of the frontier in the year 1805. Hakodate.

400.—*"San-goku Tsūran Zusetsu," 三國通覽圖說, by Rin Shihei. 1785. 1 Vol. print illustrated. Long the standard work on Korea, Loochoo, Yezo, and the Bonin Islands. Bureau of History. Chamberlain.

401.—"San-goku Tsūran Ho," 三國通覽補, "Kimura Shi Hikki," 木村子筆記. 1798, by Kimura Ken. 1 Vol. MS. The first of these short works contains notes on Aino customs, also on Russia and Kamschatka. The second is a diary of travel in Yezo. Hakodate.

402.—"San-goku Tsūran Hoi," 三國通覽補遺. 1 Vol. MS. Apparently identical with the "San-goku Tsūran Ho." Bureau of History.

403.—"Sankō Ezo Nishi," 三航蝦夷日誌, by Matsuura Takeshirō. 1849. 8 Vols. MS. A diary of travels in Kunashiri and Itorup. Tokugawa.

404.—"Saikō Ezo Nisshi," 再航蝦夷日誌, by Matsuura Takeshirō. 1846-1851. 5 Vols. MS. A diary of travels up the West coast of Yezo to Sōya, and across to Saghalien. Tokugawa.

405.—"Seihokuroku narabi ni Jūi," 靖北錄同拾遺, by "Fukafushinsai." 6 Vols. MS. Treats of Russian visits to Itorup and Kunashiri. Bureau of History.

406.—"Sekiso no Kurigoto," 碩鼠之繰言. 1 Vol. MS. Treats of the establishment of relations with the Russians and of the delimitation of the possessions of Russia and Japan. Tokugawa.

407.—"Shibuchari Ezo Hōki ni tsuki Shutsujin Sho," 澁舍利蝦夷蜂起ニ付出陣書. 1796. 1 Vol. MS. An account of a revolt of the Ainos of Shibuchari, and of its suppression by the Lord of Matsumae. Hakodate.

408.—"[Shigaraki Kansō] Hikki," 新樂閑叟筆記, by Shigaraki Kansō. 1807. 1 Vol. Diary of an official tour in Urup. Matsumae.

409.—"Shin Kita Ezo-chi Kaiho Nikki," 新北蝦夷地廻浦日記. 1857. 2 Vols. MS. (The book contains other uninteresting matter.) Contains various information concerning travels in the island, intercourse with the Russians, etc. Hakodate.

410.—"Shinra Kiroku," 新羅記錄. 1 Vol. MS. An account, from secret family documents, of the origin of the House of Matsumae. Matsumae.

411.—"Shiranu Matsumae-Banashi," 不知松前噺, by Tokura Genkō. 1 Vol. MS. An account of troubles in Kunashiri. Tokugawa.

412.—"Shiretoko Nisshi," 知床日誌, by Matsuura Takeshirō. 1860. 1 Vol. print. Illustrated. An account of the geography and productions of the promontory of Shiretoko in North-Eastern Yezo and of the natives. Tokugawa. Sapporo.

413.—"Shiribeshi Nisshi," 後方羊蹄日誌, by Matsumae Takeshirō. 1859. 1 Vol. MS. illustr. An account of the geography and productions of the province of Shiribeshi in Yezo, and of the customs of the natives. Tokugawa. Hakodate.

414.—"Shiroku Nikki," 四六日記, by Matsuda Nisaburō. 1799. 2 Vols. MS. Diary of an official tour from Matsumae to Northern Yezo and Itorup. Educational Museum.

415.—"Shiryūchi-mura Ōno Tosa Nikki," 知內村大野土佐日記. 1 Vol. MS. An account of the township of Shiryūchi from the year 1205, with special reference to the gold found there. Hakodate.

416.—"Shōka Fūbun," 松蝦風聞. 1838. 1 Vol. MS. Information, chiefly statistical, concerning the Island of Yezo. Tokugawa.

417.—"Shokō Ezo Nisshi," 初航蝦夷日誌, by Matsuura Takeshirō. 1846-1850. 11 Vols. MS. A diary of a journey up the East coast of Yezo as far as Nemuro. Tokugawa.

418.—"Shōzenka Ezo Kikō," 松前下蝦夷紀行, by Yamazaki Hanzō. 1805-1806. 1 Vol. A diary of travels in Yezo. It forms Vol. XVI. of a work entitled "Bunshū Roku." Bureau of History.

419.—"Shūhokuroku," 終北錄, by Takatsu Taihei. 1857. 1 Vol. print. This work, which is in Chinese, was apparantly written in 1841 from recollections of a journey to Yezo made early in the century on the occasion of an act of aggression on the part of the Russians, against whom the author suggests plans of repulse. Chamberlain.

420.—"Soyaku Nihon Kiji," 遭厄日本紀事. 1817. 2 Vols. MS. A translation of a Russian work, the name of whose author is given as Kotsurōin. It is apparently Golownin's account of his captivity in Japan during the years 1811 to 1813.—A copy at the Bureau of History is in 10 Vols. Hakodate.

421.—"Tanka Roku," 探蝦錄. 2 (or 3) Vols. MS. illustrated. This work, which is in Chinese, treats of the aspect of nature in Yezo and of the customs of the natives. The author introduces some of his own poetry. Educational Museum Sapporo.

422—"Teibō Hikki," 丁卯筆記. About 1807. 1 Vol. MS. An account of the Russian descent on Itorup in 1807. Educational Museum.

423.—"Tekikan Jiryaku," 狄艦事畧, by Ashiwara Michimaro. 7 Vols. MS. A detailed account of Russian aggression in Yezo, Saghalien and Kunashiri, and of the diplomatic action consequent thereon. Educational Museum. Hakodate.

424.—"Temmei Rokunen Ezo Kembun Ki," 天明六年蝦夷見聞記. "Kita Ezo Fūdo Sōkō," 北蝦夷風土草稿. "Matsumae Ryakkei," 松前畧景. "Honda Shi Shagushain Ikki Kaki-Tome," 本多氏シヤクシヤイン一揆書留, by Honda Saburōemon. In or about 1786. Four MSS. 1 Vol. Contains an account of the Ainos, a genealogy of the House of Matsumae, and an account of an Aino rebellion under a chief named Shagushamu in the latter part of the first half of the 18th century. Hakodate.

425.—"Teshio Nisshi," 天鹿日誌, by Matsuura Takeshirō. 1861. 1 Vol. print. Illustrated. An account of the geography and productions of the province of Teshio in Yezo, and of the customs of the natives. Tokugawa. Chamberlain.

426.—"The Aino Language," by J. M. Dixon, MA. Two short articles in the February and March 1883 numbers of the "Chrysanthemum," containing an outline of Aino Grammar.

427.—"The Ainos: Aborigines of Yeso," by St. John. Paper published in the Journal of the Authropological Institute of Great Britain and Ireland. Quoted by von Schrenck.

428.—"The Ainos or Hairy Men of Jesso, Saghalien, and the Kurile Islands," by Alb. Bickmore. Paper in the American Journal of Science, May 1868. Quoted by von Schrenck as advocating the view that the Ainos are of Aryan origin.

429.—"The Bear-Worshippers of Yezo and the Island of Karafuto." By Edward Greey. 1 Vol. illustrated. A book intended chiefly for children. The illustrations are good.

430.—*"The Stone Age in Japan," by John Milne. Paper published in the

Journal of the Anthropological Society, May, 1881. Illustrated. This paper attributes most of the stone implements, shell-heaps, etc., of Japan to the Ainos, who, the author thinks, were the original inhabitants of the whole country.

431.—"The Tsuishikari Ainos," by J. M. Dixon. Paper read 8th November, 1882, and published in Vol. XI. of the "Transactions of the Asiatic Society of Japan."

432.—"Tōdatsu Kikō," 東韃紀行, by Mamiya Rinzō. 1808. 3 Vols. MS. An account of a journey viâ Yezo to Saghalien and the coast of Tartary. Bureau of History, Educational Museum.

433.—"Tōgeki Shihitsu," 東檄私筆, by Nariishi Shū. 1857. 3 Vols. MS. An account of the new impulse given to the development of Yezo, owing its being placed under the immediate supervision of the Shōgun's Government. Bureau of Records.

434.—"Tōhoku Dattan Shokoku Zushi," 東北韃靼諸國圖誌, "Yasaku Zakki," 野作雜記, by Baba Teiyu. 1 Vol. MS., about 1787. A translation of foreign documents relative to Yezo, Saghalien, and the Kurile Islands. Interior.

435.—"Tōhoku Dattan Shokoku Zushi Ezo Zakki Yakusetsu," 東北韃靼諸國圖誌野作雜記譯說. Translated [from the Russian?] by Baba Sadayoshi. 1809. 2 Vols. MS. This work defends the mental powers of the Ainos, asserting the latter to be intellectually equal to the Chinese, Japanese, and Tartars. Sapporo.

436.—"Tōhokui Yochishi," 東北夷輿地誌. 1 Vols. MS. Contains, besides geographical information on Yezo and the other islands inhabited by the Ainos, a list of Chinese characters chosen from standard works and suggested by the author as suitable for writing the place-names of Aino-land. The selection of these characters was made by order of the Government. Hakodate.

437.—"Tōhoku Kibunryaku," 東北紀聞畧. 1 Vol. MS. Treats of the customs of Saghalien, Mauchuria, and Russia. Educational Museum.

438.—"Tōi Meishoki," 東夷名所記. 5 Vols. MS. A diary of a journey from Matsumae to Esashi with notes at second-hand on the Ainos. Chamberlain.

439.—"Tōi Sessetsu Yawa," 東夷竊窃夜話. 12 Vols. MS. A record of the interrogatory by Japanese officials of thirteen Russians who had landed on the Island of Itorup. Educational Museum.

440.—"Tokachi Nisshi," 十勝日誌, by Matsuura Takeshirō. 1860. 1 Vol. print, illustrated. An account of the geography and productions of the province of Tokachi in Ezo, and of the customs of the natives. Tokugawa. Chamberlain.

441.—"Tokachi Shū Ryaku Shisetsu," 十勝州畧志說. 1 Vol. MS. Treats of the geography of Yezo and the customs of the natives. Sapporo.

442.—"Tō-Oku Hensū Iji," 東奥邊陬遺事, by Ishizaka Habuku. 2 Vols. MS. An account of the Russian descent on Itorup. Educational Museum.

443.—"Tōyūki," 東遊記, by "Tōmō Sanjin," 1784. 1 (or 2) Vols. MS. A diary of a journey in Northern Japan and in Yezo. Educational Museum. Hakodate.

444.—"Tōyū Zakki," 東遊雜記, by Furukawa Koshōken. 1788. 6 Vols. MS. A general work on Yezo written from personal observation during a journey through the island. Educational Museum.

445.—"Tōzai Ezo Sansen Chiri Tori-Shirabe-Zu," 東西蝦夷山川地理取調圖, by Matsumae Takeshirō. 1859. 28 Sheets print. Detailed maps of Yezo and the Southern Kuriles, in Japanese style, and with all the names in *Kana* together with letter-press giving geographical and statistical information. Tokugawa. Chamberlain.

446.—*"Trigonometrical Survey Map of the Island of Hokkaido," by Lieut. M. S. Day, U.S.N. 1875. 1 Sheet print. There are different editions of this map, Japanese and English, large and small, coloured and uncoloured.

447.—"Tsubo no Ishi Kōhen," 壺の石文後編, by Matsuura Takeshirō. 1856. 1 Vol. print. Gives information, in tabular form, of distances, names of villages and Japanese fishing-stations, etc., in Yezo. Hakodate.

448.—"Tsūkō Ichiran," 通航一覽. Apparently previous to 1830. 26 Vols. MS. illustrated. A minute account of Russian aggression in Yezo, Saghalien, and the Kuriles. Sapporo.

449.—"Tsukō Ichiran Zokushū," 通航一覽續輯. Dates from between 1830 and 1844. 10 Vols. MS. illustrated. It is a sequel to the preceding work. Sapporo.

450.—"Ueber des Vorkommen der Kreideformation auf der Insel Yezo." By E. Naumann. Paper published in the "Mittheilungen der Deutschen Gesellschaft für Natur-und Völkerkunde Ostasiens," August 1880. It discusses the cretaceous formations of the Island of Yezo.

451.—*"Unbeaten Tracks in Japan." By Isabella L. Bird. London 1880. 2 Vols. The second volume contains a graphic and picturesque account of the author's short sojourn among the Ainos, of the customs of the people, and of the scenery of South-Eastern Yezo.

452.—"Untersuchungen über Aino-Gegenstände." By A. Pfizmaier. Vienna, 1883. 1 Vol. Treats chiefly of Aino beliefs and of the botany of Aino-land.

453.—"Untersuchungen über den Bau der Aino-Sprache." By Dr. August Pfizmaier. Vienna. 1851. 1 Vol. An attempt at a grammar of the Aino language, founded on the Japanese vocabulary "Moshiogusa."

454.—"Usu Yamayake," ウス山焼. 1 Vol. MS. Diary of an eruption of Mount Usu in Yezo, written by a Buddhist priest attached to the temple of Zenkōji in that locality. Bureau of Records.

455.—"Vocabulaire Aïno de Hakodate," by Furet. Quoted by Pfizmaier.

456.—"Vocabularium der Aino-Spache," by A. Pfizmaier.

457.—"Wörtersammdung aus der Sprache der Aino's, der Bewohner der Halbinsel Sachalin, der Insel Jesso und der südlichen Kurilen," by Davidow, a Russian. The above vocabulary was edited and published, not in the original Russian, but in German, as part of a larger work entitled "Wörtersammlungen aus den Sprachen einiger Völker des Oestlichen Asiens und der Nordwest-Küste von Amerika. Bekannt gemacht von A. J. von Krusenstern, Capitän der russisch-kaiserlichen Marine. St. Petersburg, 1813." It contains about 2,000 Aino words, and is the subject-matter of Pfizmaier's "Kritische Durchsicht."

458.—"Yajin Dokuwa," 野人獨話. 1 Vol. MS. A comic appeal to the Japanese to keep out the Russians, who had made themselves detested by their raid on Itorup. Hakodate.

459.—"Yūbari Nisshi," 夕張日誌, by Matsuura Takeshirō. 1860. 1 Vol. print. Illustrated. An account of the geography and productions of the district of Yūbari in Central Yezo, and of the customs of the natives. Tokugawa. Chamberlain.

460.—"Yūhoku Kibun," 有北紀聞. 1 Vol. MS. Treats of the defence of the coast of Yezo, of Russian aggression, and of the advantage of opening ports to foreign trade. Sapporo.

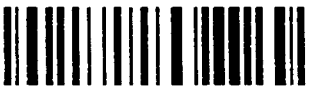
461.—"Zakki," 雜記. 3 Vols. MS. Contains statistics for the year 1857, and notices of the taxes gathered at the beginning of the present century. Hakodate.

462.—"Zoku Ezo-jima Kikan," 續蝦夷島奇觀. 1 Sheet MS. A sequel to the "Ezo-jima Kikan." Bureau of Records.

463.—"Zoku Ezo Sōshi," 續蝦夷草紙, by Kondō Morishige. 1804. 1 Vol. MS. A sequel to the "Ezo Sōshi," treating of the religion and natural history of Yezo and the islands to the North. Sapporo.

464.—"Zoku Mizōu Kōki," 續未曾有後記. 2 Vols. MS. An account of the Russian depredations in Itorup. Bureau of Records.

465.—"Zoku Mizōu no Ki," 續未曾有の記, by Tōyama Kinshirō. 5 Vols. MS. A sequel to the "Mizōu no Ki." Gives the diary of an official tour in Yezo. Bureau of History.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